

Dauids Repentance:

OR,

**A Plaine and Familiar
Exposition of the 51. Psalm,**
first Preached, and now publi-
shed for the benefite of
Gods Church.

Wherein euery faithfull Christian
may see before his eyes the pat-
terne of vnfeigned Repentance,
whereby we may take heed
*of the falling into
sinne againe.*

The second Edition profitably ampli-
fied by the Authour

**SAMVEL SMITH, Minister of
Roxwell in Essex.**

LUKE 13. 5.

Except yee repent yee shall all perish.

LONDON,
Printed by **NICHOLAS OKES.**
1614.

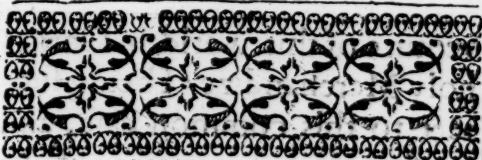
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July 7, 1943

THOMAS ORR

1943



TO THE
RIGHT WOR-
SHIPFULL, SIR
RICHARD WES-
TON, KNIGHT, ONE
of his Maiesties Iustices of
Peace in the County of *Essex*,
SIR EDVVARD PYN-
CHON Knight, Grace,
Mercy and Peace
from IESVS
CHRIST.



HEREAS (Right
Worshipfull) but a
small and short rem-
nant of dayes is alot-
ted vnto euery one
of vs, to try the hazard and ad-
A 3 venture

THE EPISTLE

venture of this world in Christs holy Merchandize : I being subiect to this common case, and most certaine vncertainty of our life; neither knowing if, perhaps, at this present, my staffe standeth next the doore; haue beene, and am desirous in this behalfe, so to bestow all my possible endeouours, and labours, in this my Lord and Maisters Traffique; as that neither I may returne vnto him with a Talent in a Napkin, but may leaue behinde me some poore token and testimony of my loue and duty towards his blessed Spouse. This hath caused me to take in hand this short Comment vpon the 51. Psalme, or, *The Repentance of Dauid*, an elect and chosen vessell, pronounced by the mouth of the Lord, to bee, *A Man after his owne heart*. Where we may see the

DEDICATORY.

the great weaknesse & frailty of Gods Children, when the Lord shall but a little leaue them vnto themselves. Our frailty appears in this, that we cannot perceiue the things that are of God: if we cannot perceiue the good, much lesse can we do it; yea, so that if the Lord should looke straightly what is done amisse, who should bee able to stand? If the Lord should enter into iudgement with vs, none could in his sight bee iustified. If *Moses*, the faithfull, fell into infidelity; *Dauid*, the holiest, became prophane; *Salomon*, the wisest, committed so great follies; and *Peter* the louingest, denied his Maister: If the Saints, and deere friends of God haue fallen before our eyes, let vs lay aside trust in our owne strength, not taking their falles to bee our

A 4 standing:

Iob. 9. 3.
Psal. 130. 3
Psa. 143. 2.

THE EPISTLE

Luk. 13. 5.

Rom. 2.

Gen. 39. 9

Rom. 2. 5.

Esay. 26. 9

Luk. 13. 14

Psal. 90. 12

standing : but rather by them to measure our selues, and the guilt of our sins; gathering, as it were, the whole Lyon by the paw. Let vs rise with them by repentance, let vs sorrow with them for our sinnes; and that because Christ saith: *Except yee repent, yee shall all perish.* And that we may, with *Dauid*, repent and turne vnto the Lord. Consider his *Mercies* in forgiuing, his *Benefits* in giuing, his *Patience* in forbearing, his *Iudgements* in punishing, the *Word* preached, *Sinnes* committed, and that *Few* shall be saued: the shortnesse and vncertainty of life, & the certainty of death. Pray we cannot, vnlesse wee repent; and perish we shall, vnlesse we repent: but blessed shall wee be if wee repent. Now because this Psalme is a most blessed Psalme of true and vnfeigned repentance,

DEDICATORY.

penitance, I made choyce of it to treat of in my Cure, neuer intending that these weake exercises should come to the publique view of the world: But being at last overcome by the earnest requests of diuers godly and well-disposed Christians, to yeeld my consent to the publishing of this worke: And considering that in this writing Age of ours, amongst the number of bookes without number, no man hath wholly trauelled herein in our tongue, that euer came to my hands; for then I should haue denied my Pen this honour: and withall, how many a desperate sinner, and ignorant soule hath been imboldened to sinne by *Dauids* example, neuer looking into his repentance, *How he watered his couch with teares,* and how he sate well-a-daying
his

Luk. 13. 5.

Rom. 2.

Gen. 39. 9

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THE EPISTLE

his griefe of heart, and cryed againe and againe, and still againe, for mercy and pardon at Gods hands; ere he could be assured of the pardon of them. These considerations striving and struggling so long within me, vntill they had gotten the conquest of such shamefast and fearefull motions wherewith men are well acquainted, who are at all acquainted with their owne infirmities; I was thereby at length drawne to this bold & hardy resolution, as to commit it to the Presse; and so to the eyes of them whose great and sharpe censures I haue euer, with trembling, thought of heretofore; and euen now would shun them with all willingnesse. And here I present vnto your Worships this poore Talent of mine, as to whom of right it doth belong:

DEDICATORY.

long : for, *Precedens beneficium, sequatur officium*: Which may it please you to accept at my hands, as at one that wisheth all happinesse to you and yours in the Lord, your worships acceptation shall be my sole satisfaction. The bond of my duty hath this onely bound of my hope, humbly crauing that your fauorable wisedomes would supply the wants of this thing; and that this so simple a gift may bee accepted of you rather for my *good meaning*, and the end wherefore I do it, then for the value of the thing it selfe; hauing an eye to the matter, & not to the maner: for my desire is not to bee seene in the high and intricate questions of mans wisedome: but in the basenesse and simplicity of the Gospell, that it may appeare in the power thereof. Thus, as
God

THE EPISTLE

God hath ioyned you both in the neereſt ſocieties, ſo pardon me this boldneſſe, who haue ioyned you together in this Dedication. The God of Heauen giue you both that bleſſing of bleſſings, which (if *Ierome* ſay true) few men haue, that you may, *tranſire à delicijs ad delicias*, go on from grace to grace, and bee a long time happy in this life, and for euer happy in the life to come. *Roxwell* this 26 of *November*.


*Your worſhips much
bound, and in all Chri-
ſtian duties to be com-
manded,*

SAMUEL SMITH.

To



To the Christian Reader Grace and Peace.

 *Christian Reader, seeing the burthen of the Ministry is this, To pluck Men out of the Kingdome of Satan, and to bring them to the liuing God: surely then it is the duty of all those that haue taken vpon them this holy calling to helpe forward this worthy worke. And to this end I entertained my spare houres in the time of my long sicknesse (when I was not able to performe my duty in the Congregation of my charge) in publishing this short exposition of the 51 Psalm, to the view of the world: not for vaine-glory, or for any good conceit*

To the Reader.

ceit or opinion that I haue of the same, or of my selfe, as he knoweth that knowes all things; but chiefly for the honour of God, that if it please the Lord to giue a blessing, sinners, euen such as sit in darknes, and in the shadow of death, might be moued to repentance. It is an opinion of carnall men, who remaine vnder Sathan and his dominion (as all men do by nature) that when sin is committed, done and past, they shall neuer be called to account for the same. But (alas) no length of time can weare sin away, if it bee not taken away by true and unfained Repentance. Yea the sinnes of our youth, which many yeares agoe wee haue committed (if now in time we do not repent, and stop the mouth of the same) shall stand vp as new and fresh against vs, as the first houre we committed them. Oh that we could be wise to thinke vp-

To the Reader.

on these things! Our selues waxe old, our bodies are declining to the graue: and will we take no paines to weare away our sinnes, but to let them stand in their strength against vs? This weare a great folly. Let men therfore thinke of this be- times: there is no going to Heauen with dry eyes, or beds of downe. Now if this poore worke of mine may finde entertainment with thee (I shall so much the more be encouraged to take paines in this kinde, vpon other places of Scripture, as vpon the first Psalme, which thou maist shortly expect.) And withall may helpe thee forward to this necessary duty of Repentance, I haue the my desire: giue the praise to him from whom all good commeth, who worketh in vs both the will & the deed, to whom be praise and honour for euer and euer. AMEN.

Thine in the Lord Iesus,

SAMVEL SMITH.



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PSALME. 51.

To him that excelleth. A Psalm of David, when the Prophet Nathan came vnto him, after he had gone in to Bershaba.

I HAVE mercy vpon me O God,
according to thy louing
kindnesse, according to the multi-
tude of thy compassions, put away
my iniquities.

2 Wash me thoroughly from my
wickednesse, and cleanse mee
from my sinne.

3 For I know my iniquities, and
my sinne is euer before me.

4 Against thee, Against thee onely
haue I sinned, and done euill in
thy sight. that thou maist be iust
when thou speakest, and pure
when thou iudgest.

5. Behold, I was borne in iniqui-
ty, and in sinne hath my mother
conceiued

The Contents.

conceined me.

- 6 Behold thou louest truth in the inward affection: therefore hast thou taught me wisdom secretly.
- 7 Purge me with hyssop, and I shall be cleane; wash me, and I shall be whiter then snow.
- 8 Make mee to heare of ioy and gladnesse, that the bones which thou hast broken may reioyce.
- 9 Hidethy face from my sinnes, and put away all my iniquities.
- 10 Create in me a cleane heart, O God, and renue a right Spirit within me.
- 11 Cast me not away from thy presence, and take not thy holy Spirit from me.
- 12 Restore me to the ioy of thy saluation, and stablish me with thy free Spirit.
- 13 Then shall I teach thy wayes vnto the wicked, and sinners shall

The Contents.

shall be conuerted vnto thee.

- 14 *Deliuier me from bloud, O God, which art the God of my saluation, and my tongue shall sing ioyfully of thy righteousness.*
- 15 *Open thou my lips, O Lord, and my mouth shall shew forth thy praise.*
- 16 *For thou desirest no sacrifice, though I would giue it: thou delightest not in burnt-offerings.*
- 17 *The Sacrifices of God are a contrite spirit: a contrite and a broken heart, O God, thou wilt not despise.*
- 18 *Bee fauourable vnto Zyon for thy good pleasure: build vp the wals of Ierusalem.*
- 19 *Then shalt thou accept the sacrifices of righteousness, euen the burnt-offering and oblation: Then shall they offer Calues vpon thine Altar.*



A plaine and familiar
Exposition vpon the 51.
 Psalme ; First preached, and
 now published for the bene-
fit of Gods Church.

Psalme 51.

THE TEXT.

*To him that excelleth, a Psalme of
 Dauid, when the Prophet Na-
 than came vnto him, after hee
 had gone in to Bershaba.*



Concerning the Book
 of the Psalmes, it is
 an Epitome of the
 whole Scriptures,
 teaching vs what we
 are to belecue and
 doe, both to God and man; In which

C

as

as in a glasse we may clearly behold the nature of God, his wisdom, goodnesse, and mercy towards his Church and Children: As also most notable spectacles of his fearefull wrath & vengeance against the wicked and vngodly.

If men would pray vnto God, and craue for any mercy and blessing at his hands, heere bee excellent platformes of true, hearty, and earnest prayers. If men would giue thanks for blessings receiued, for iudgemēts escaped, or for Deliuerance from wicked and vngodly men, here be worthy examples and directions: If men would finde comfort in temptations, troubles, and afflictions, and learne with patience to beare them; There is no part of the Bible more sweete and comfortable: And therefore it should be our delight and study, and wee ought to spend the more time in reading, and in the meditation of so excellent and worthy a Booke; according to that of our Sauiour, *Ioh. 5. 39. Search the Scriptures;*
Because

Because that will bring a man to true happinesse in the end, namely, to know God to be his God, to know Iesus Christ, to know himselfe, and to direct him in that narrow Path that shall leade vnto life.

I thought good to speake of this Psalme, because it containeth in it a most worthy example of true and vnfeined repentance, without which there is not, nor can be any pardon of sinne; *Except yee repent, ye shall all perish.*

Luke 13.5.
The argument of the Psalm.

Now it containeth a famous and most worthy example of repentance, if you either regard the Person, who was a renowned and glorious King of Israel, a holy Prophet of God, yea a man after Gods owne heart.

Againe, in the matter of the psalme and of his repentance, you shall see a spectacle of many most great and grievous sins committed by *Dauid*: wherein we may see the great frailetie and weakenes of Gods children: which may teach vs to pray vnto the Lord, for the spirit of corroborati-
C 2 on;

on, for if *Dauid* fell, whither shall we fall, if God do but a litle leaue vs to our selues : And howsoever by the speciall mercy of God towards *Dauid*, this sin of his preuailed not to his eternall condemnation ; yet wee see what terrour of conscience and grieve of heart he sustained, before hee could bee assured of his former comfort. And this shal all flesh find, that the pleasures of sinne, for a season heere, will bring with them sorrow in the end.

As for the repentance of *Dauid*, we shall see it is most excellent and admirable, for hee doth freely and frankly confesse his sinnes, and is not ashamed to Chronicle them even in the word of God, for all posterities to beg the pardon of them. And lastly, we shall see the endlesse loue and mercy of GOD towards poore and miserable sinners, when they shall truly repent, and seeke for mercy.

The whole Psalm contains two parts : first, the preface of the psalme, shewing the occasion of it, and by whom

Diuision
of the
Psalm.

whom it was penned : and secondly, the Psalme it selfe, which containes in it nothing else but a most earnest prayer of *Dauid*, as a poore prisoner arraigned and condemned at Gods Barre : And the Petitions of the Psalme are two-fold : First, there be some concerning *Dauid* himselfe, to the eighteenth verse : And secondly, some as concerning the good of the whole Church in generall : Because his sinne had endangered, not onely his owne estate, but euen the good and flourishing estate of the whole Church of God.

In the Preface or Title of the Psalme.

First, marke to whom this excellent Psalme was committed; *To him that excelleth, or to the excellent Musition.*

Secondly, by whom it was penned : *A Psalme of Dauid.*

Thirdly, the circumstance of time, when it was penned : *When Nathan the Prophet came vnto him.*

Fourthly, the occasion of it,

C 3 namely,

on, for if *Dauid* fell, whither shall we fall, if God do but a litle leaue vs to our selues : And howsoever by the speciall mercy of God towards *Dauid*, this sin of his preuailed not to his eternall condemnation; yet wee see what terrour of conscience and griefe of heart he sustained, before hee could bee assured of his former comfort. And this shal all flesh find, that the pleasures of sinne, for a season heere, will bring with them sorrow in the end.

As for the repentance of *Dauid*, we shall see it is most excellent and admirable, for hee doth freely and frankly confesse his sinnes, and is not ashamed to Chronicle them euen in the word of God, for all posterities to beg the pardon of them. And lastly, we shall see the endlesse loue and mercy of God towards poore and miserable sinners, when they shall truly repent, and seeke for mercy.

Diuision
of the
Psalme.

The whole Psalme containes two parts : first, the preface of the psalme, shewing the occasion of it, and by whom

whom it was penned : and secondly, the Psalme it selfe, which containes in it nothing else but a most earnest prayer of *Dauid*, as a poore prisoner arraigned and condemned at Gods Barre : And the Petitions of the Psalme are two-fold : First, there be some concerning *Dauid* himselfe, to the eighteenth verse : And secondly, some as concerning the good of the whole Church in generall : Because his sinne had endangered, not onely his owne estate, but euen the good and flourishing estate of the whole Church of God.

In the Preface or Title of the Psalme.

First, marke to whom this excellent Psalme was committed; *To him that excelleth, or to the excellent Musition.*

Secondly, by whom it was penned : *A Psalme of Dauid.*

Thirdly, the circumstance of time, when it was penned : *When Nathan the Prophet came vnto him.*

Fourthly, the occasion of it,

namely, *Nathans* message from the Lord, sharply reproofing *Dauids* finnes, adultery and murther.

Ieduthū.

To him that excelleth, or to the excellent Musition.

First, to whom this Psalm was committed.

1. Chr. 25. 1

1. Chron.

15. 16.

1. Chr. 9. 33

The Prophet *Dauid*, when he had penned any Psalm for the comfort and benefit of the Church of God, was wont, as it seemeth, to commit them to those men, who were appointed Maisters of the Musicke, wherein they did sing in the Temple to Gods glory; as *Heman*, *Asaph*, *Corah*, *Ieduthum*, &c. And whereas *Dauid* and *Salomon* were commaunded of God to appoynt some companies of Musitions to sing vnto God, these were the Maisters of the Musicke to set the tunes, and dispose of them.

Doctr. 1.

Singing of Psalmes an antient practise.

From hence, that *Dauid* did commit this Psalm and the rest, to the Maisters of Musicke, to be sung in the Church of God to his glory: we learne that singing of Psalmes in the Assemblies, and Congregation of Gods people, is not onely an ancient custome of the Church of God, but
very

very lawfull and commendable : v-
sed, as we see here in the daies of *Da-
uid* and *Salomon* , and commaunded
them of God: so it was the vsual pra-
ctise of Christ & his Apostles to sing
Psalmes after they had eaten : And it
is said of *Peter* , that being in prison, Act. 16. 25
euen there he sang Psalmes to G O D:
And in the dayes of the Apostles it
was vsed, as *Paul* shewes, comman-
ding the *Colossians* and all Christians
to vse this holy exercise ; *Admonish* Col. 3. 16.
your selues in Psalmes , Hymnes , and 1. Cor. 14. 15
(spirituall Songs , singing with a grace to
the Lord in your hearts.

This then should stir vs vp to the Vse.
more carefull practise of this godly
duty : and it condemnes the profane-
nes of those scoffing wretches , who
mocke, as at all other duties of Gods
people, their prayer, hearing, read-
ing, conference, &c. so at their sing-
ing of Psalmes : Alas, these profane
beasts, and gracelesse wretches , ha-
uing no grace in their hearts, they
see not, nor perceiue not, the com-
fort which G O D s children finde in
C 4 singing

singing of Psalmes vnto God.

But some may say, I could neuer receiue any such spirituall ioy in singing of Psalmes. It may be so, and thine estate so much the more to bee feared: As the Prodigall sonne in the fifteenth chapter of Saint *Lukes* Gospel, did know it, and enioy it: So the Elder sonne asked what manner of ioy it is? And so may worldlings aske, *Quale gaudium?* We answer, That which is knowne by taste, cannot by speech: So taste, what ioy it is, and then as Christ saide, *I haue bread to eate, and ye know not of it:* So may the Christian say, I haue ioy, and ye know not of it.

But because most men and women thinke it an excellent and comfortable practise, I wil shew you how wee ought to be qualified, lest if we take more delight in the sweetenesse of the Musicke, then in the comfort of the Psalmes, we doe but make a noyse, and loose the benefit of singing, yea, take the holy name of God in vaine,

First

First then, that wee may sing to Gods glory, and to our comfort, we must sing with the heart, and with the vnderstanding : So Saint *Paul* in the third chapter and sixeteenth verse of the *Colossians* saith; *I will pray and sing with the spirit and vnderstanding*; that is, with knowledge and vnderstanding of that I sing : & not as the Papists vse to roare in their Masses in latine, so as none that heare the vnderstand what is said, or whats done.

How to
sing aright

Secondly, for the matter of our singing, it must be Psalms & Hymns, and spirituall Songs, not vile and filthy songs, which are the diuels musicke, in the mouths of prophane persons : wherefore, let vs put away all vile and filthy Songs. And let vs cheare vp our spirits, and make our selues merry with *Dauids* musicke. As the Spirit of God hath giuen him the name of the Sweet Singer, so let his musicke be sweet in our eares, let vs often sing this Psalm, and other his mournetull Songs, that wee may be filled with the ioy of the Spirit as
he

he was : And passe from hence into those eternall ioyes whither he is entered , that so ioyntly they may sing together.

Thirdly, we must not sing to spend the time, or to satisfie our eares with noise or tune, but in singing we must seeke to expresse our thankfulnessse to God, to redeeme the time, be not like the tinckling Cimballs , nor the musicke of children. And therefore we must euen labour our selues to be affected , in singing with cheerefulness vnto God.

Fourthly, in singing, seeing it is a part of prayer we must looke to doe it with all reuerence as vnto God himselfe ; and as wee would shew all seemely and decent behauiour when we thanke our superiour for a good turne; so should wee to God: These things being duly considered, singing, it both procureth dignity & grace to the holy actions , and much auaieth to stirre vp the mind to true affection, and seruientnes of praying: But we must diligently beware that
our

our ears be not more heedfully bent to the Note, then our mindes to the spirituall sense of the words.

The second point in the Title of the Psalme, is the Penne-man of this Psalme, howsoever it was endited by the Holy Ghost, yet you see it was penned by *Dauid*, a worthy and renowned King of Israel, a holy Prophet of God, a man after Gods owne heart, endued with excellent and singular gifts & graces of Gods Spirit.

By whom
it was pen-
ned.

1. Sa. 16. 18
2. Sa. 13. 1.

Now from the Pen-man of this excellent Psalme, who was so worthy a King and Prophet, and containing in it such excellent and necessary matter, it ought to moue vs to the great liking, and regard of this excellent Psalme, for we will listen to the speeches of learned men: their Counsells and Exhortations, being wise, graue, godly, and learned, do much affect vs: Loe then, heere is a psalme penned by a most skilful Musition; by a renowned King and worthy Prophet of God, yea a man after
Gods

Vse.

Gods owne heart. Now the person that wrote this Psalme should moue vs very much to the liking of the matter contained in this Psalme; *Ahab* said of *Micha*, he neuer prophesied good; So *Dauid* the sweet-finger of Israel alwaies good, *The mercy of the Lord endureth for euer*: hee was loued of God, the Annoyntment spirituall and temporall doth verifie it: Applauded of al, both men and women, *Dauid hath killed his tenne thousands.* A man iustified of his enemies, *Thou art more righteous then I.* Esteemed of his subiects, *Thou art worth ien thousands of vs,* A man more learned then his teachers, he was a Compound of vertues, a man after Gods own hart; yet no way caring for the vaine applause of man: confesseth heere his sin, casteth his Crowne at the Lambs feet with the 24. elders, contented to giue glory to God, so that he might find peace vpon earth. Oh! what an excellent thing were this, if Kings, Nobles & great men, would imitate *Dauid* in this, to call theselues to account,

count, and to set downe their liues, that so they might haue matter to praise God for his blessings, & to acknowledge their sins with *Dauid*.

Dauid then was the author & writer of this Psalm, yet *Dauid* reports the fault in himselfe, as if some stranger had committed it: He forgets as it were his owne people, and his Fathers house, setting all affection aside, maketh a plaine declaration of his owne transgression; *A wise man* (saith *Salomon*) *will accuse himselfe*, *Pro. 18*. So doth *Dauid*, not shrowding his head, nor running into a bush, as *Adam* did, but writing his fault in his brow: & pointing with his finger at the transgressor vnder his owne name, saith *A Psalm of Dauid*, being reproofed by *Nathan*, &c.

And indeed this doth make greatly for the authoritie of the word of God, in that the Penners of it do not sticke to set forth their owne frailties & imperfectiōs, that God might haue the honour, and man beare the deserued blame: contrarie to the
maner

Penners
of the scri-
ptures set
forth first
their own
imperfe-
ctions.

manner of the Writers of this world, that howsoeuer against enemies they speake all, and more then all, or extol their friends to the highest, yet in them we finde few examples of laying open the errours of themselues, especially when in any sort it may be concealed.

2.Sam. II.

Jonas I. 3.

Iob 3. I.

I. Reg. II.

Num. II.

Note.

This course we may behold in the whole Scriptures, *Dauid* hee recordeth his adultery and murder, as here in this Psalm he his repentance of the same, *Jonas* his disobedience, *Iob* his impatience; the idolatry of *Salomon*; the discontentednesse of *Moses*; the fretting of *Jeremy*, and the like: Here we may see the wisdom of the Word of life, here we may admire their spirits, who to give God the glory do reioyce in their infirmities, and proclaim their owne follies; and if wee would compare these Writers, inspired of the Holie Ghost, with the Workes and Writings of other men, we must either shut our eyes, or else acknowledge a great difference.

The third circumstance is the time when

when this excellent Psalm was penned, and that is expressed, *When Nathan the Prophet came unto him*: Concerning the sense of these Wordes some men differ, some thinke that *Dauid* being fallen, lay in his finnes a whole yeare, without any touch of conscience, and sound repentance for them: But it is not like, as others thinke, that so worthy a man as *Dauid* was, after Gods owne hart, could lie so long in sin without all remorse and touch of Conscience. For my part, I take it, that though *Dauid* could not be so stony and so steely-hearted, or so benumbed, but must needs haue some griping and sting of conscience, and no doubt his heart must needs smite him, vnlesse hee had beene more vile, then the vilest sinner: So for all that he was not so humbled for his great and grieuous finnes, as he ought to haue beene, till such time as *Nathan* the Lords Prophet came to rowze him vp by the alarum of Gods Iudgement denounced against him: Wherin we may see;

First,

The time when this Psalm was penned.

2. Sa. 12. 1.

First, that a childe of God may both fall fowly, and lie in sin a long time without repentance : And secondly, that the Ministry of *Nathan* is needfull to reclaime vs, else we shall not onely sinne, but lie and rot in them : And indeede not so much the falling into sinne, as the lying in sin, wounds the conscience, and procures Gods iudgements.

Doctr. 1.

Hence we may gather first of all, for our great comfort, That it is the Lords mercie, sometimes to let a man fall into sinne, for as we build a wall the higher, by casting the foundation deeper ; So the Lord by humbling his children, oftentimes raiseth them vp. As in a tempestuous winde, trees shaken by the root, in calme doe spread themselues the more ; So the childe of God hauing his roote shaken, doth more strongly fasten himselfe in Christ Iesus.

Doctr. 2.

The child
of GOD
may fall
after he is
called.

Note in *Dauid*, a man after Gods owne heart, that the true childe of God, after he is truely and effectually called & sanctified, may very dangerously

gerously fall and sinne against God,
euen as *Dauid* did : So *Iosephs* bre-
thren, how did they conspire against
him, to sell him, yea to kill him : and
lay a long time , yea almost twentie
yeares in that sinne before they were
truely humbled for it ? How fowly
did *Peter* fall though hee did not lie
long in sin. Yea, as *Iob* saith, *Iob* 15.
What is man that hee should be cleane :
and hee that is borne of a woman that he
should be iust : Behold, he found no sted-
fastnes in his Saints &c. And, *Pro.* 20.9.
Who can say I haue made my hart cleane.
All which testimonies of scriptures
serue to confirme the trueth of this
doctrine, that the best of Gods Saints
in this life, are oftentimes ouertaken
by the policy of Satan, and the fraile-
tie of their owne flesh , to commit
great and grieuous sinnes . Yea, the
dearest of Gods children, sometimes
are asleepe, *Matth.* 25. *The wise and*
foolish Virgins both slept , but yet here
is the difference; the wise awakened,
arise out of their securitie : the foo-
lish prolong the time . Oh then ! if

Gen.37.

Mat.26.70

D

Christ

Christ Iesus haue looked vpon vs, as he did vpon *Peter*, let vs looke on our selues: If his *Nathan* become, let vs sleepe no more.

Vse 1.

Seeing that Gods children may thus fall into sinne, and lie in sinne so long a time, although no man may hereby be imboldned to sinne with *Dauid*, much lesse to lie in sin without repentance: yet if wee finde that such hath beene our security and exceeding carelesnes, that God leauing vs in his iust Iudgement, wee haue sinned, and laine in sinne a long time, a yeare, or two, or ten, yet if we can repent, and truely turne to God, as *Dauid* did, we need not doubt but hee will shew vs mercy as to *Dauid*, *At what time soeuer*: The Lord limites no time, if men doe repent truly: yet if men shall deferre their repentance in hope of this, that they may repent hereafter, then let them take heede lest the Lord cut them off, ere they be aware, or else leaue them to hardness of heart and impenitency: And there is a great difference betweene this,

this, when a man hath laine in sin and the time is past : and when a man commits sinne, and deferres, in hope of time to come.

Heere we may see the difference *Vse. 2.* betweene this life and the Life to come. Here in this life the remnants of sinne as so many spots and staines in the flesh remaine euen in those which are cleansed by the bloud of CHRIST : But when as the faithfull shall be glorified, they shall then be vnblameable, without spotte or wrinkle : If wee shall now cast our eyes euen vpon the best of Gods seruants, as *Noah, Abraham, Lot, David, Peter, &c.* wee may easily see shame in glorie, darkenesse in light, follie in wisdome, infidelitie in faith.

But when CHRIST shall appeare, and we likewise appeare with him in glory, wee shall be made like vnto him. Here we cease not to prouoke God, by reason of our sinnes, which continually wee do fall into, which should be vnto vs as bitter as

gall or wormewood: But when this corruptible shall haue put on incorruption, and this mortall shall put on immortality, and Death shall bee swallowed vp into victory; then we shall cease to sinne, and shall be as the blessed Angels in heauen.

Use. 3.
Repentance is not in mans power.

Iere. 31. 18
1, Tim. 2.
25.

We see that repentance is not in mans power, but it is the speciall gift of God; for if the Lord had not sent *Nathan* to him, to awake his benumbed conscience: alas hee had runne on still in sinne; he had laine and rotted in his sins: but the Lord sends his seruant *Nathan* to admonish him, & to awake him: And so the people of God acknowledge in many places of the word: *Conuert thou vs, O Lord, and we shal be conuerted*: Againe, *Instruct them with meekenes, proouing if God will at any time giue them repentance, that they may be saved*. Oh then! seeing repentance is not in mans power, but it is the speciall gift of God, neither could *Dauid* turne of himselfe, thogh he turned himselfe from God of himselfe: What madnes then

is

is it for men and women to deferre all till the last gaspe? Saying, If they may haue but three houres before death, they do care for no more, as though they had repētance at command: But O thou vaine man! see *Dauid*, he fell by his owne power, but could not rise by his owne power: & art thou better then *Dauid*? No, no; vnlesse the Lord giue thee repentance, thou canst neuer repent: Oh then seeke at Gods hands, and repent while the Lord calls and offers thee the meanes.

Seeing that *Dauid* repented not till he was waked, and rouzed vp by *Nathan* the Lords Prophet and Minister: hence I gather, that the word of God preached, is the means both to beget Faith and Repentance, and to increase and reuiue the same, for how had *Dauid* gone on stil in sinne, if *Nathan* had not humbled him by the word of God: it is able to break a stony heart, it is able to wound a heart of steele, for what heart could be more obstinate, rebellious, stub-

Man sins
by nature,
but cā not
rise with-
out grace

Doctr. 2.
The word
preached
the means
to beget
faith and
repentāce

borne, stony, and steely, then was the hearts of the cruell Iewes ? yet by
 Acts 2. 37. *Peters Sermon*, they were pricked, and thoroughly wounded, and humbled ;
 Jer. 23. 29. *Is not the word I E H O V A H like unto fire, and like a hammer that breaketh the stone ?* It is able to breake a stony hart which is as hard as flint :
 Rom. 1. 16. *I am not ashamed of the Gospell of God, because I know it is the power of God to saluation to all that beleene :* It is compared to a sharpe two-edged sword :
 Hebr. 4. 12 *It is mighty in operation, and sharper then a two-edged sword :* It is able to giue life to those that are dead in trespasses and finnes.

So then wee must acknowledge a perpetuall necessitie of the Word, to beget, as also to encrease in vs the graces of Faith and Sanctification, which without the vse of the Word preached, are subiect, if not to dying, yet to decreasing ; if not to perishing, yet to diminishing. And from hence it is that the Lord saith of his Vineyard his Church, *Esay* the twenty seuen chapter, and third vers.

*I the Lord doe keepe it, I will water it
euery moment lest any assaile it, I will
keepe it night and day.*

We see by daily experience, that
after our repentance, and the renew-
ing of our mindes, we are subiect to
stumble and to fall into sin, and ready
to lie long in it, as men cast into a
deepe and long sleepe, if wee bee
not awaked with the Lords Trum-
pet, as wee may see by this present
example of *Dauid*, who was by the
subtilty of Satan surpris'd & drawne
to commit two horrible sinnes, A-
dultery and Murther, and lay a long
space securely in them, vntill he was
by the Prophet *Nathan* rowzed vp
and recouered, 2. *Sam.* 12.

Wherefore as there is a continuall
vse and exercise of repentance, so is
there a continuall vse of the preach-
ing of the word, that wee should not
stand at a stay, but increase more and
more, till we come to the fulnesse of
the perfect age of Christ Iesus.

This serues to commend vnto vs
the power of the Word of God,

vse 1.

Godsword
only con-
uerts.

1. Cor. 1. 21

Psal. 19. 7.

Rom. 10. 14

Vse. 2.

Despisers
of the
word must
needes pe-
rish.

which is both able to kill sinners, and to make them aliue againe, and puts a manifest difference betweene the word of man, and the word of God: all the Wisedome, Learning, Eloquence, and wit of man is not able to saue a soule, to conuert a sinner, onely the word of God can doe it, euen the plaine and simple preaching of the word can doe it: *The Law of the Lord is perfect, conuerting the Soule:* Though nothing be more contrarie to our nature then the word of God, yet it doth by Gods blessing conuert vs.

Well then, seeing *Nathan* is the messenger, and the meanes that God vses to reclaime *Dauid* thus sleeping, and snorting in sinne, whereas the Lord could haue conuerted him, without *Nathans* helpe: we see then, that those men who doe despise *Nathan*, and the Lords Prophets and Ministers, must needes die in sinne, without repentance, who cannot indure themselues to bee admonished and reprobued: euen as a man hauing

a long festered soare, that is euen rotten & putrified, he can not abide the Chirurgeon should touch it or lance it: alas, it will be his bane in the end: So, if thy soule be sicke, full of rottennes and corruption, and yet thou continuest in sinne, and liest in sinne: and wilt not suffer the Lords Chirurgeons, thou canst not indure *Nathan* to be so busie with thy sinnes, what will follow but the vtter ruine of thy soule, and the bane of it? And therefore let all men be content to haue their hearts searched with the tents of the Law, to be ript vp and launced til the blood follow, for that is the next way to be cured.

Note.

In *Dauid* obserue what a fearefull thing it is, to lie in sinne without repentance, it is that which maketh a grievous wound in the conscience, draweth downe many and grievous iudgements of God, as in *Dauid* hee felt the smart of this sinne a long time; yea hee carried the skarre of it to his graue, it was a heart-smart vnto him all his life; *Peter* sinned a grievous

Dott. 3.

A feareful thing to liue in sin without repentance

Note.

uous sinne, in denying his Lord and Maister; yet he lying not in sinne repented presently, went out, and wept bitterly, & so had pardon: but lying in sinne, is that which wounds the conscience, and drawes downe Gods Iudgements, both in soule and body, weakens our faith, makes vs colde in prayer and in holy dueties. Yea, the wrath of GOD doth follow such as make no conscience of sinne, giuing them ouer into a reprobate sence, to a slumbering spirit, and to hardnes of heart, that they proue in the end to be past feeling, *Romans 1.28.* and surely it is iust with GOD, that hee should forsake them by his grace, who haue forsaken him by their sins: This is that which the Prophet declareth concerning the secret Iudgement of God vpon sinners, that doe make shipwracke of faith and a good conscience, *Psal. 81. 11, 12.* *My people would not heare my voyce, and Israel would none of me: So I gaue them up vnto the hardnesse of their heart, and they haue walked in their owne Counsels.*

Whence

Whence he shewes, that seeing they would not be reclaimed and reformed, he suffered them to runne their whole swinge into all wickednesse.

Hence wee learne what a dangerous thing it is to giue entertainment vnto sin, it is like to a shamelesse guest, which if he be once inuited, will be so hardy, that hee will come againe vnbidden. it is like the breaking in of water, that can hardly be stopped; we may see this in the example of *Cain*, he was reprobued of God, checked for his hatred against his brother, and admonished to repent, *Gen. 4. 8.* *But he hearkened not to the voyce of the Lord, but hardned his heart, and shed innocent blood, euen the blood of his brother.* This appeareth in *Indas*, he entertained couetousnesse in his heart, from couetousnes he fell to plot with the Pharises, from plotting he proceeded to practising, & in the end he brake out to treson against his Lord & Master.

The like we may say of *Saul*, That as he fel away from God step by step;
So

Use. I.

Mat. 26. 15

So did the Spirit of God forsake him. For as amongst all the blessings that God doth bestow vpon the sonnes of men in this world: a soft and tender heart is one of the greatest, which is soone made to bleede, and brought to repentance and amendment of life *Ezech. 11. 19.* So there can bee no greater curse laid vpon man then to haue a stony heart, which euery day doth heape vp wrath against the day of wrath, *Exod. 9.*

Vse. 2.
Continu-
ance in sin
most dan-
gerous.

Well, aboue all things let vs be-ware how wee lie, and rest in sinne: Indeede I confesse, the Lord might iustly condemne vs, for the least sin we doe commit: but yet he doth not so much dislike vs for sinning, as for lying in sinne without repentance; whenas we sinne and lie in sin, then we wound our conscience, then all grace will decay; let a man trie himselfe. When *Dauid* had done this euill, committed adultery and murder, and lay without repentance, how was his zeale quenched? how was his prayers weakened? how was his

his heart cooled? how was his conscience wounded? Euen so, do but try thy hart, if thou hast committed some euil, either by adultery, whoredome, lying, stealing, &c. When thou hast done this, how vntoward and dull shalt thou be in holy duties, in prayer and praising of GOD? and thou shalt finde euen a hell in thy conscience for the present.

Note.

Seeing it is so dangerous to lie in sin without repentance, it is the very cut-throate of the soule, and of all good things: Oh then! if we do fall, as the best fall daily, yet let vs presently recouer our selues, presently repent and cry out with the Prodigal child; *Father, I haue sinned against heauen, and against thee*: And with *Peter*, let vs hastily goe out and weepe bitterly, and then we shall not so deeply wound our conscience, nor draw downe Gods iudgements, as when we lie and snort in sin securely without repentance.

Use. 3.

Luke 15.

The fourth Circumstance in the Title of the Psalm, is the occasion where-

The occasion wherefore this Psalm was penned.

wherefore this worthie Psalm was penned, which was this, *Nathans reproving of Dauid for going into Bershaba*, of which story read the second of *Samuel*, the eleventh and twelfth chapters, and you shall see both *Dauids* sinne, and his repentance, being reprov'd: whence I pray you marke two things, *Dauids* patience, and *Nathans* boldnes.

Dauid was a mighty King, a famous warriour, yet when the Lords Prophet comes vnto him, to reprove him, he takes it patiently, and most meekly endures it: One would haue thought, that *Dauid* should haue checked him, and bid him holde his peace, and bid him meddle with his equals. But you see here; though he were reproov'd by *Nathan*, a poore Prophet of God, and that of a fowle sinne, he most patiently endureth it.

Doctr. I.
Ministers must reprove the greatest personages.

Hence wee learne, in *Nathan* and *Dauid*, that the Prophets of God must not be afraide to reprove the greatest Personages: but they must lay open their sinnes, & Gods iudgements

ments against them; *Elias* reprooues *Ahab*; *Moses* *Pharaoh*; *Paul* *Felix*; *Iohn Baptist* *Herod*; &c. And so, whatsoever thou art, if thou wert as great a King as *Dauid*, if the Lord send his Prophet to tell thee of thy finnes, thou art to take it as the Message of the Lord, and not to storme against it. And it is the thing which the children of God desire, to haue their finnes laied open and reprobued: *Let the righteous smite me friendly, and reproboue me*: for such smiting shall be good for me: and nothing is more dangerous for Kings and great personages, then to haue claw-backes, and flatterers, who can wincke at their finnes: O! how had it beene with *Dauid*, if the Lord had not sent *Nathan* to reprobue him?

We learne hence, in what a woollull estate and condition those men and women are in, that want a faithfull Minister; they liue in blindness and darkenesse, wanting the ordinarie means of life and saluation. They haue not the words of eternall life,

Iohn

1. Reg. 21.

Marke 6.

Psal. 141.5

V/c 1.

John chap. 6. verse 68. which are the power of God to saluation, Rom. 1. 16. and therefore are neare vnto destruction. It was a fearefull curse when God said to the Apostles, Mat. 10. 5. Goe not into the way of the Gentiles, and into the Cittie of the Samaritans see that ye enter not.

And to the same purpose the prophet *Amos* speaketh in his 8. chapter 11, 12, 13. verses; *Beholde, the dayes come, saith the Lord God, that I wil send a famine into the land, not a famine of bread, nor thirst of water, but of hearing the word of the Lord: And they shall wander from Sea to Sea, from the North euen vnto the East, shall they run to and fro to seeke the word of the Lord, but shall not finde it.*

O that we could consider of these things! and lay before our eies what danger it is to want the preaching of the word, that thereby wee might learne to bee thankfull for Gods mercy towards vs, to be moued to pittie the desolations of so many of our poore brethren: as also to feare the

the taking of it away from our selues for our vnthankfulness . Great are the plagues, and horrible are the ruines of the Church in many places : Oh that we had harts to mourne for it ! and to pray the Lord of the haruest to thrust forth Labourers into his haruest.

And surely, this is a great plague and iudgement commonly waiting vpon great men, that they finde few or none that dare admonish them of their faults , or tell them of their offences, and so many times are suffered to runne on still in sinne, to their finall destruction : And therefore let vs account it as a speciall blessing sent vnto vs of God, where wee haue some godly *Nathan* . by whom wee may see what is amisse in vs. *Use. 2.*

Wee can giue such a man thanks that will tell vs of some spot in our faces , or blemish in our garments : And shall wee enuy or maligne him that will discouer vnto vs the spots and blemishes of our soules , which doe more soile vs , and defile vs then

E

all

all the blemishes of the body? The Prophet *David* when as hee had now found the benefite of a godlie reproofe, being reprov'd by *Nathan* the Lords Prophet, saith, *Psalme 141.5. Let the righteous smite mee, for that is a benefite, and let him reprove me, and it shall be a precious oyle that shall not breake mine head.* And to this end speaketh *Salomon*, *Proverbs 9.8. Rebuke not a scorner, lest hee hate thee, But rebuke a wise man, and he will loue thee.* The correction of a friend is as the Rod of a Father, the end is not to destroy, but to saue; not to overthrow, but to deliuer from death.

Vsc. 3.

This condemneth the spirit of pride in most men and women, for in these dayes it is come to passe, that great personages, if *Nathan* doe tell them of their sinnes, of their excessive pride, idlenesse, vanities, vncleanesse, and the like: Oh these hot fellows are not for their humour, they cannot away with them: euen as *Herod* in *Markes* gospel 6.20. though otherwise hee did reuerence

John,

John, yet when hee came to tell him of his incest, and filthy life, then hee must loose his head for it; And as *Achab* said of *Micheas*, *I hate him, for he neuer prophesieth good vnto mee*: He is alwayes threatning mee, and telleth mee of my finnes, and Gods iudgements: So in these dayes, *Nathan* is the odious man of the world, men can not brooke this, to haue *Nathan* so busie to meddle with mens sins: but men would faine be soothed, and dawbed with vntempered mortar: But if the Lord loue thee, hee will send *Nathan* to thee, to reprove thee for thy finnes: and if thou canst not finde thy heart willing to heare *Nathans* reproofe, as *Dauid* did, it is because thy heart is naught; and it is a signe that God will reiect thee and destroy thee.

Hence we learne how to esteeme of a faithfull Minister, namely, as the seruant of God. Which if it be, then *Moses* must not bee murmured at when he speaks freely and roughly: And if *Micha* resolute of faithfulness,

saying, 1. Reg. 22. *As the Lord li-
ueth, whatsoeuer the Lord saith, be it
good or euill, that will I speake*: Why
should he be hated, and fedde with
the bread and water of affliction? Is
it not a reasonable plea and ful of pa-
cification in ciuill messages? I pray
you be not angry with me, I am but
a seruant: yet when *Jeremy* the pro-
phet shall say, *Of a truth the Lord
hath sent me, ierem. 26.15.* his feete
shall neuerthelesse be fastned in the
stockes. Nay, this consideration
should not onely bind men to peace,
from touching and doing the Lords
Prophets harme: but also vrge them
to haue them in exceeding honour,
at least for *the workes sake*, which is
the Lords, who doth acknowledge
them co-workers with himselfe, 1.
Cor. 3.9.

Last of all, this may serue to re-
prooue those that beare the office of
Nathan, yet haue the word in re-
spect of persons, who dare not doe
their dueties, but are afraid of mens
faces. They would be counted the
Embaf.

Embassadors of G O D, but they are afraid to doe their Maisters message: Let such learne here of *Nathan*, who feared not the maiestie of a King, but was faithfull in his office. Let such learne of *Iohn* the Baptist, who did not shrinke backe, but was bold to tell *Herod*, that it was not lawfull for him to take his brothers wife. We must not be dastards and faint-hearted souldiors to fight the Lords battell, but first, be sure wee haue a good warrant out of the word, and then go boldly into the field, & feare not to looke the enemy in the face.

We are not our owne messengers, to doe our owne Embassage, but the Embassadors of the eternall G O D, when he hath once put his word into our mouthes, we must go to those that hee hath sent vs; And whatsoever he commandeth vs, that must we speake, *Ier. 1. 7, 8.* When God sent forth *Jeremy* to preach, hee armeth him thus; *Be not afraid of their faces, for I am with thee to deliuer thee saith the Lord.* Thus hee armeth *Ezechiel*,

Ezec. 3, 8, 9. I haue made thy face strong against their faces; And thy forehead hard against their foreheads: I haue made thy forehead as the Adamant, and harder then flint: feare them not therefore, neither be afraid of their lookes, for they are a rebellious house.

Doctr. 2.

Men must
be charged
with their
speciall
finnes.

2. Sam. 12.

Iohn 4.9.

Then hence wee learne, that the most effectuall meanes to wound mens consciences for sinne, is to charge them with their speciall sins, whereof they be guiltie, not in generall to reprove sinne, but to rippe vp mens consciences, to come to particulars, to tell men of their particular sinnes and impieties: as *Nathan* did to *Dauid* in the Parable of the Sheep; *Thou art the man that hast done this thing*: Euen so the woman of *Samaria* did but dally with *Christ*, vntill he came to tell her of her speciall sinnes, namely, that shee was a vile, lewd, and wicked woman; no better then a whoore, or a harlot, and then shee was tamed, and beganne to listen to *CHRISTS* doctrine: So here *Dauid* was asleepe in sinne,

finne, till Nathan came to him, and tolde him; *Thou art the man that hast committed adultery and murther*: and then beganne *Dauid* to repent and to beg pardon: So *Iudab* could passe sentence against *Thamar*, to be burned for adultery, but neuer thought that his sinne had beene knowne; but when hee saw the Seale, the Cloake, and the Staffe, then he can say: *She is more righteous then I*, when hee was thus brought to light, and his sinne laid to his charge.

Genes. 38.

This may admonish all Ministers of the Word, that if they desire to conuert men, and to humble them for their sinnes, then to rip vp mens consciences, to smite home, to presse them with their sinnes, *Thou art the man*: For vnlesse men be thus dealt withall, we see that selfe-loue will make men to put off to an other: That is a good lesson for such a man, I would he had heard it, and so cleare themselves. For as it was with *Dauid* and *Iudab*, and the woman of Samaria, till men see their particular sins,

Vse 1.

2. Sam. 12.
Note.

Genes. 38.

Vse. 2.

they will not be humbled & confesse them : and therefore it is the duty of the minister to presse mens consciences with their sinnes in particular, swearing, lying, whoredome, drunkenness, ignorance, profanenesse, &c.

If this be the surest and safest way to humble men, to bring them vnto true repentance for their sins, then you must be content to haue your selues thus dealt withal, to haue *Nathan* tell thee, *Thou art the man* : that *Iohn* should tel thee of thy incest and vncleannes, not to storme against it, not to kicke against the Word : For this know, that if the word of God, be not an edged sword to kil sin, and cut the throate of it, it will cut the throate of thy soule : It will not re turne in vaine : Oh then ! would you be saued by the word ? Then let the Word pierce your hearts, and wound your soules : a man that is dangerous sicke, will open his arme, vncouer it, let the Chirurgeon let him bloud vpon a veine, thanke him, and pay him for his paines : Well, our soules bee
dange-

dangerously sick with sinne, though we know it not, and wee haue many a deadly wound, though we feele it not; let vs then lay them naked, and suffer the Lords Chirurgeons with the sacrificing knife of the word of God, to cut and launch them, if euer wee looke to bee cured: Take heede you be not like vnto *Ahab*, or *Herod*, but rather, acknowledge it the endlesse mercie of God, which sends some *Nathan* to reprocue you, and to smite you: alas! men will not endure this to be saide: *Thou art the man*; to be tolde of their sinnes: but it is the onely waie to saue mens soules.

And therefore let vs all, yong and old, rich and poore, noble and simple be content to heare of our sinnes, and Gods iudgements against them: for, til that message be listned vnto, there is no Message from God of any pardon to be giuen, or mercy to be shewed. Though it were to a King, yet wee see *Nathan* beeing sent from the Lord, doth first his message of re-
prooffe,

1. Reg. 22.8
Marke 6.
Psal. 141.5

proofe, and heard that listned to, before he vtter any word of pardon.

When Dauid had gone into Bershaba, That is, after *Dauid* had committed that foule and filthy sinne of adultery with *Bershaba*.

Doctr. I.
Chaste
speech
taught of
God.

Where marke the great wisedome of the Spirit of God, who speaking of a fowle and filthy fact, vses a reuerent & chaste speech, very honest & decent; and therefore we learne that as the Spirit of God speakes, so must wee inure and acquaint our selues to speake: yea, when we are to speake of things that are not comely to bee spoken, to moderate our speech, and to speake in an honest and a chaste manner: So the holy Ghost exhorts vs, that our words should be gracious, and powdred with salt, and such as may minister grace vnto the hearers: But as for *filthy communication, or foolish iesting*, which is not comely, let it not be once named amongst you.

Colof. 4. 6.

Ephe. 4. 29

And this teacheth vs, that wee must all diligently study and practise the gouernement of the Tongue, to order

order it aright in due manner, which is a worthy studie, according to that of the Prophet, *Psalme 34. 12, 13. What man is he that desireth life, and loneth to see good dayes, keeps thy tongue from euill, and thy lippes that they speake no guile*: And to this purpose doth the Prophet *Dauid* speake in another psalme, *Psal. thirtie nine* and the first verse; *I thought I will take heede to my wayes, that I sinne not with my tongue, I will keepe my mouth bridleled while the wicked is in my sight*. The holy vse of the tongue is the language of Canaan, *Esay chapter 19 verse 18*. which we must account to speake, that it may be ordered according to the wil and word of God.

This condemneeth the common *Vse.* abuse of mens tongues, who do not only grieuously blaspheme the name of God in swearing, but in most vile and filthie rotten speech, such as would make any chaste eares to blush for shame, such vncleane and rotten words, from yong and olde, euen from little children and Infants, are
so

Eph. 4. 29.

so common, as must needes make a chaste minde to blush at them: And how could they do this, but that they heare it of their elders, parents, and others? I beseech you remember *Pauls words; Let no corrupt communication proceede out of your mouthes*. It is lamentable to heare, that I haue heard of your children, most miserable and cursed othes, and filthy speeches, euen of those (which is strange) that can hardly speake: I pray you for Gods sake looke vnto it; for if you suffer them, and giue them liberty, they will be the cause of your woe in the end.

Doctr. 2.
The godly
do respect
more the
glory of
God then
their own
credite.

Heere marke that *Dauid*, a glorious and renowned King of Israel is content to shame himselfe for euer, to record his sinnes to his owne shame, so that he may procure Gods glory, and the good of his Church. For this he knew, that this example of his, of his grieuous fall, being recorded in Gods Booke, would turne by Gods blessing to the endlesse comfort and good of his Church:

For

For what a singular comfort is this to Gods children, when they shall remember that the falls and slippes of such worthy men, are recorded in Gods Booke? And if this were not, our faith would faile, and we should euen vtterly despaire.

And as it was with *Dauid*, so it is with all the godly, if euer they felt the terror of an accusing conscience for sinne; if euer they were displeased at themselues for offending a good and gracious GOD, they will not then sticke to manifest their own shame, and proclaime their owne follie with grieve of heart, with the Leper in the Lawe, *Leuiticus*, chapter 13. and 45. verse: *I am vncleane, I am vncleane*, that so they may procure their former peace from GOD, and giue him glorie by their repentance, as they dishonoured him by their sinnes; So that where the Lord doth awaken the conscience, all excuses are set aside, and man is glad to disburden himselfe by confessing his sinne vnto the Lord.

We

Vse. 1.

We learne by *Dauids* example, not to bee vnwilling to doe that which may be for *Gods* glorie, and the good of his church, though it should be our vtter disgrace in the world; Yea, euen to shame our selues for euer, so as God may haue his honour by vs: alas! we are so charie of our owne credite, and so loath to shame our selues, that we will not acknowledge our sins and infirmities, thogh it might turne much to *Gods* glory: but this let vs know, that it is our duty to seek *Gods* glory, and the good of his Church, though we should euen for euer shame our selues to the world: it is a shame to sin, no shame to repent: yea shame is the best fruit of sinne; neither is our shame increased by confessing our sinnes, but rather diminished, and taken away: and yet so nice are we, that wee are loath to acknowledge our sinnes, without which there is no pardon of sinne.

Rom. 6.

Doctr. 3.
The strongest may fall.

From the persons that fell into this great sinne of Adultery, namely, *Dauid* and *Bershaba*: *Dauid* an excellent

lent King, and Prophet of God; yea a man after Gods owne heart: And *Bershaba* no common sinner, but a woman of great name, yea, a religious woman, as it appeareth, wise, and discrete: By this wee may see into how great sins the children of God may fall, if the Lord leaue them but a little to themselues, as wee may see in *Noah*, *Lot*, *Dauid*, *Peter*, and the like.

Prou. 31.

Seeing it is so: Oh, how should wee watch ouer our wayes! though thou beest the childe of God, yet see how thou mayest fall, if the Lord leaue thee but a while: O then *contergard thy heart*, &c. keepe it with watch and ward, and looke vnto the casements of thy soule, thy eares, and thy eyes, by them was *Dauid* ouercome: what folly is it then in them, who dare come into any company, that dare looke & pry into the beauty of women, as though they were so strong, that they were out of all danger to sin? But art thou stronger then *Dauid*? If not, thou mayest fall.

Use 1.

Prou. 4.23.

Note.

Let

Vse. 2.

Let all Ladies and godly women take heede, let them looke on *Bershaba*, a worthy woman, and let them feare to giue any entertainment to lust and vncleanenesse, for they may be sooner ouer-taken, then they be aware; looke vnto thy eyes, and to thy company, lest thou be poisoned by the company of vnchaste persons: Yea, it may admonish all men and women, though neuer so sanctified, chaste, and religious, to feare themselves, and to cut off all occasions to vncleanness, as pride in apparrell, dalliance, euill company, idleness, and the like, which be fore-runners of this sinne.

Vse. 3.
Note.

Lastly, let no vncleane person, man, or woman, make *Dauid*, nor *Bershabaes* finnes, a meanes to embolden them, or bolster them in vncleanenesse; for if thou sinne, because such sinned, thou mayest perish in them: this is not the end why their finnes be noted in the Booke of God, for to bolster vs in sinne: But rather, to admonish vs of our weak-

weakenesse, to make vs watch, lest we fall, seeing such excellent ones haue fallen : Oh then let vs imitate their repentance, not their falls!

Psalme 51.

VERSE I.

Haue mercy on me O God, according to thy louing kindnes, according to the multitude of thy compassions, put away mine iniquities.



Ow follows the psalme it selfe, and it is a most excellent psalme to be learned of euery christian man and woman: and oft times to be vsed for our comfort; for it containes a most earnest prayer of *Dauid*, that worthy seruant

F

of

of God, and renowned king of Israel, a Prophet of God, and a man after his owne heart.

Wherein hee humblie doth acknowledge his sins vnto the Lord, earnestly intreating for grace and fauor at Gods hands, for the true pardon of them all, and to be comforted againe by the gracious promises of God.

This Psalm may be diuided into 2. parts: in the first part *Dauid* prayeth for himselfe, vnto the eighteenth verse: in the second part he prayeth for the church of God; that the Lord would be fauourable vnto Syon his Church, and build vp Ierusalem.

The maine thing which *Dauid* so earnest, and so often prayeth for, is mercy and fauour at Gods hands for the pardon of his sinnes: and this Petition is repeated againe, and againe ioyned with great affection, and earnest desire of mercie: confessing his sinnes vnfainedly, and abhorring them.

Secondly, *Dauid* prayeth vnto God,

God, for the worke of sanctification, that the Lord would purge him, and sanctifie him by his holy Spirit, and renue his heart.

Thirdly, hee promisetht to preach forth this mercy of God vnto others, that his example shalbe a meanes, by Gods blessing to conuert them, to make them afraid of sin, and to comfort them that be fallen.

Fourthly, hee sheweth the great abuse of outward Sacrifices, and the outward worship & service of God, that if it be done by impure and impenitent sinners; alas, the Lord takes no pleasure in it, but hates and abhorres it.

Esay I. II.

In the first verse we are to consider, First, what is the thing *Dauid* begs, namely *Mercy*: Secondly, the person of whom he begges it, and that is of God; *Haue mercy on me O God*: Thirdly, the maner & greatnes of this mercy; *much mercy, and great mercy*, because of his great misery: & the doubling of the petition, shewes he prayed with feeling and great affection.

[*Haue mercy on me O God.*] As if he should haue said; O my God, I am a most vile and miserable sinner, I haue committed very great and grievous sinnes: I stand in great need of thy mercy, and therefore haue mercy on me in the pardon of my sinne.

Doctr. 1.
Sight of
sinnes the
first step
to repen-
tance.

Before a man can either craue for mercy, and begge the pardon of his sins, he must haue the sight of them, he must see the danger of them, and finde himselfe to stand in extreame neede of Gods mercy: *David* he had laine a long time in his filthy sinnes, and neuer sought vnto God for mercy, but being awaked by the reprehension of *Nathan*, now he cries for mercy: The Prodigall sonne, a true paterne for all sinners, he neuer seeks to his Father, till he was in extreame misery, and then he saith, *I will goe to my Father*: so the prowd Pharise neuer begges for mercy, for he felt no want of it: And the Church of *Laodicea*, *Knew not that shee was miserable, poore, blind, and naked*: For how can a man repent of that hee is ignorant

Luke 15.

Reu. 3. 10.

rant of? Sinnes committed can not be repented of, till men see them and know them: nay, not barely to know them, but to know the hainousnesse of them, and the curse of God due vnto them; so as a man may take it to heart, and be troubled for his sins. *David*, thogh a Prophet of the Lord, yea a man after Gods owne heart, yet lay a long time in sinne without repētance; because he did not weigh and consider with himselfe what hee had done. And therfore in the word of God the Lord oftentimes calles vpon men to consider their waies, to know their sinnes, and the curse of God due vnto them. *Ier. 3. 13. Know thy sins, O Ierusalem! Zeph. 2. 1, 2. Fanne your selues: Lam. 3. 40. O let vs search and trie our waies, and turne vnto the Lord.*

Here we may see the maine cause *Vse. 1.* why there is so little faith & true repentance in the world, why men are no more humbled for their sinnes, & do not repent for them: poore souls, they know not that they doe euill:

They either cannot or doe not search themselves *Lam.* 3. 40. they neuer call their hearts to account : Now then, going on in security, seeing and fearing no danger: Alas! how should they repent, how should they turne to God? For if thou couldest see the misery of thy soule, and thy wofull estate by reason of sin, if thou couldest see the number and greatnes of thy sinnes : Oh thou wouldest euen tremble for feare, and wonder at thy wofull estate! But alas! most men are like a man that trauels in the night ouer a narrow bridge, which is verie dangerous, and vnder it runneth a bottomlesse gulfe; so as if he fall, he cannot escape, but must needes perish. And therefore in the darke night seeing not the danger, hee feareth it not : But let him goe that way in the morning, he will wonder that euer he was so madde and desperate to go that way, and will neuer venture that way againe. So many poore blinde ignorant soules, when they haue runne headlong in sinne al their daies,

daies, and passed their vncertaine life in ignorance, profanenesse, and manifold sinnes, posting to Hell and damnation, not seeing the curse of G O D that doth hang ouer their heads, they feare nothing, but runne on headlong into all sinnes: But if it please the Lord to open their eyes to see their sinnes, and the Iudgements of God due vnto them; Oh they do wonder at their owne extreame folly, and Gods infinite goodnesse and patience, and would not bee in that case againe for all the world.

Well then, marke this Doctrine, doe not lightly passe it ouer, but esteeme it as a blessed truth of G O D. Christ saith, *Luke 13.5. Except ye repent, ye shall all perish.* And for a man to see his sinnes, the greauesse and grienousnesse of them, it is the first steppe vnto repentance. So that we see heere who they are that doe repent, and shall be saued; even such as see their sinnes, their wofull miserie, and the wretched estate wherein they are, and which doe most ear-

nestly hunger and thirst after mercie in Christ Iesus.

Well then, let mee aske thee this Question, or rather, demaund it of thine owne soule; Didst thou euer see thy wofull miserie, the wretched estate wherein thou arte by reason of sinne, what a miserable sinner thou art by nature, out of the fauour of God, in the state of damnation, in extreme danger, for euer to be damned, and to loose thy owne Soule? Didst thou euer find thy selfe to stand in need of Gods mercie for the pardon of thy sinnes, and extreme want of Christs blood to saue thy Soule? Hast thou felt thy hart wounded and bruised for thy sinnes, that thy soule is euen sicke with sinne? Didst thou euer thirst after Gods mercie in Christ aboue all the world; so as thou hast with sighes and groanes, yea with teares begged Gods mercie on thy knees, as for life and death, *Io. 7. 37. Esay 55. 1, 2. Esay 66. 2.* If thou hast not found and felt these things in thee in some measure, thy case is
dange-

dangerous and fearefull; thou neuer yet didst truely repent: the mercie of God belongs not vnto thee.

O then it is a singular fauour of *God*, when he doth open a mans eies to see his misery, to finde himselfe to stand in need of *Gods* mercy, and extreame want of *Christs* blood to saue his soule: This is the beginning of all grace, to feele the want of grace: *David*, if the Lord had not rowzed him out of his dead sinne, wherein he lay a long time, he might haue died, and perished in it: And therefore this should teach vs all to pray to God, that he would in mercy open our eyes, that we might see our sins, and feele our miseries, and that wee may see wee stand in extreame neede of *Gods* mercy; and the contrary is a fearefull plague and iudgement of God, for men to lie and snort in sinne, without remorse of conscience, without the sence and feeling of sinne, or want of mercy: this *David* now knew by wofull experience, that if hee had died without repentance,

tance, he had perished : of all diseases they bee most dangerous which bee least felt, as a lethargy, or dead palse, or the like : so it is a most fearefull estate for any man to lie in sinne, without the feeling of it; for then the hart is hardned, and he makes no account of Gods mercy : A man that thinkes he is well enough, wil scorne the Physition; so those blinde sinners that thinke they are wel enough, and feele no want of mercy, of all men they are to be pittied, they be in a most dangerous state and condition : And therefore we see it a great blessing of God, to be told of our sinnes, to bee reproofed for them, that so seeing them, and the danger of them, wee may seeke to God for mercy.

Doctr. 2.

Sorrow for
sin a note
of a godlie
man.

Hence we learne, that the first step to heauen, and the beginning of true repentance is this; for a man to bee grieued for his sins, to be wounded in conscience for them, for till a man see his sinnes, and feele the burthen of them, and feare the curse of God
due

due vnto them: he will neuer repent and seeke the pardon of them. This is that godly sorrow, that leadeth to repentance, neuer to be repented of

2. Cor. 7. 10
Matth. 26.
Luke 18. 13

If this compunction and pricke of the heart be the very beginning of true repentance, and the first step to heauen, and the saluation of a mans owne soule, surely then most men be in a miserable and wretched estate, for most men yet haue not set forward one foote, nor gone one steppe to heauen: For they haue neuer been humbled, neuer touched, neuer yet wounded, nor pricked in heart for their sinnes, and therefore must needs be in a dangerous estate: Well then, apply this to your selues, didst thou euer in all thy life find thy heart pricked for sinne? Did the sacrificing knife of the Word, neuer wound thy conscience, nor fetch one teare from thine eyes for thy sinnes? Didst thou neuer finde thy heart to mourne, and to be cast downe with remorse of conscience? Certainly thy case is fearefull

Vse. I.

Note.

They either cannot or doe not search
themselues *Lam.* 3. 40. they neuer
call their hearts to account : Now
then, going on in security, seeing and
fearing no danger: Alas! how should
they repent, how should they turne
to God? For if thou couldest see the
misery of thy soule, and thy wofull
estate by reason of sin, if thou coul-
dest see the number and greatnes of
thy sinnes : Oh thou wouldest euen
tremble for feare, and wonder at thy
woful estate! But alas! most men are
like a man that trauels in the night o-
uer a narrow bridge, which is verie
dangerous, and vnder it runneth a
bottomlesse gulfe; so as if he fall, he
cannot escape, but must needes pe-
rish. And therefore in the darke night
seeing not the danger, hee feareth it
not: But let him goe that way in the
morning, he will wonder that euer
he was so madde and desperate to go
that way, and will neuer venture
that way againe. So many poore
blinde ignorant soules, when they
haue runne headlong in sinne al their
daies,

daies, and passed their vncertaine life in ignorance, profanenesse, and manifold sinnes, posting to Hell and damnation, not seeing the curse of G O D that doth hang ouer their heads, they feare nothing, but runne on headlong into all sinnes: But if it please the Lord to open their eyes to see their sinnes, and the Iudgements of God due vnto them; Oh they do wonder at their owne extreame folly, and Gods infinite goodnesse and patience, and would not bee in that case againe for all the world.

Well then, marke this Doctrine, doe not lightly passe it ouer, but esteeme it as a blessed truth of G O D. Christ saith, *Luke 13.5. Except ye repent, ye shall all perishe.* And for a man to see his sinnes, the grearnesse and grieuousnesse of them, it is the first steppe vnto repentance. So that we see heere who they are that doe repent, and shall be saued; even such as see their sinnes, their wofull miserie, and the wretched estate wherein they are, and which doe most ear-

neftly hunger and thirft after mercie in Chrift Iefus.

Well then, let mee aske thee this Question, or rather, demaund it of thine owne Soule; Didft thou euer fee thy wofull miserie, the wretched estate wherein thou arte by reason of sinne, what a miserable sinner thou art by nature, out of the fauour of God, in the state of damnation, in extreme danger, for euer to be damned, and to loose thy owne Soule? Didft thou euer find thy selfe to stand in need of Gods mercie for the pardon of thy finnes, and extreme want of Christs bloud to saue thy Soule? Hast thou felt thy hart wounded and bruised for thy finnes, that thy soule is euen sicke with sinne? Didft thou euer thirft after Gods mercie in Chrift aboue all the world; so as thou hast with sighes and groanes, yea with teares begged Gods mercie on thy knees, as for life and death, *Io. 7. 37. Esay 55. 1, 2. Esay 66. 2.* If thou hast not found and felt these things in thee in some measure, thy case is danger.

dangerous and fearefull; thou neuer yet didst truely repent: the mercie of God belongs not vnto thee.

O then it is a singular fauour of *He. 2.* God, when he doth open a mans eies to see his misery, to finde himselfe to stand in need of Gods mercy, and extreame want of Christs blood to saue his soule: This is the beginning of all grace, to feele the want of grace: *Dauid*, if the Lord had not rowzed him out of his dead sinne, wherein he lay a long time, he might haue died, and perished in it: And therefore this should teach vs all to pray to God, that he would in mercy open our eyes, that we might see our sins, and feele our miseries, and that wee may see wee stand in extreame neede of Gods mercy; and the contrary is a fearefull plague and iudgement of God, for men to lie and snort in sinne, without remorse of conscience, without the sence and feeling of sinne, or want of mercy: this *Dauid* now knew by wofull experience, that if hee had died without repentance,

tance, he had perished : of all diseases they bee most dangerous which bee least felt, as a lethargy, or dead palsey, or the like : so it is a most fearefull estate for any man to lie in sinne, without the feeling of it; for then the hart is hardned, and he makes no account of Gods mercy : A man that thinkes he is well enough, wil scorne the Physition; so those blinde sinners that thinke they are wel enough, and feele no want of mercy, of all men they are to be pittied, they be in a most dangerous state and condition : And therefore we see it a great blessing of God, to be told of our sinnes, to bee reprobued for them, that so seeing them, and the danger of them, wee may seeke to God for mercy.

Doctr. 2.
Sorrow for
sin a note
of a godlie
man.

Hence we learne, that the first step to heauen, and the beginning of true repentance is this; for a man to bee grieued for his sins, to be wounded in conscience for them, for till a man see his sinnes, and feele the burthen of them, and feare the curse of God
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Vse. I.

Note.

James 2. 19

fearefull and dangerous, thou art not yet gone one step to heauen, nor moued one finger to eternall life: no, no, thou art yet in thy sins, in extreame danger to be damned: Oh then let the word come home to you, harden not your hearts against it, neuer bee at quiet, till you can say, I haue felt my soule touched and wounded with the word of God.

Vse. 2.

This serueth for the comfort of Gods children: for if we finde and feele our hearts broken and wounded for sinne, so as wee mourne for them with godly sorrow, because they be sinnes, displease God, offend his Maiesty: it is a certaine signe we haue truly repented, we are in the estate of grace, Gods spirit hath met with vs, the word hath not beene in vaine in our hearts, but hath wounded sinne, cut the throat of it: blessed be God, if thou canst say by experience, that the Word hath beene powerfull to wound thy soule, so as thy conscience is truly touched, not only because of Gods anger, but because
of

of this, that we haue sinned against a mercifull Father: This godly sorrow euer goes with true repentance, not as *Caine, Iudas, &c.* who despaired of Gods mercy with a desperate sorrow, because of the punishment, but when we are wounded with sinne, to mourne for it, because it offendeth God, a louing Father.

From *Dauids* prayer, and first petition, marke what it is he so earnestly craueth, not a kingdome, nor gold, or siluer, not the life of his enemies, but *mercie, mercie* alone, hee craued for nothing but mercy: and therefore in his person, wee learne what is that which we should most desire aboue all things in the world, namely, the fauor and mercy of God in Christ Iesus; so that if it should be asked, what we would desire in all the world, we should answer, Mercy, and the fauor of God in Iesus Christ; he is a blessed man that hath mercy, let other men desire worldly wealth, riches, honor, gold, siluer: but Lord I craue nothing but mercy, thy fauour and louing coun-

1-Cor. 7. 30

Doctr. 3.
The first thing Dauid craues is mercy.

Psal. 32. 13.
Psal. 4. 6.
Lu. 18. 13.

countenance : The poore Publican
comming to God, he knockes on his
breast, and cries for mercie; *God be
mercifull to me a sinner.*

For there is nothing in the whole
world, that is able to appease the
trouble of a wounded conscience, saue
only the mercy of God in CHRIST
IESVS. *Dauid*, no doubt, had tof-
sed many thoughts within himselfe
when hee came to vtter this which
heere is penned, he had a true sight,
no doubt of the miserie and wret-
ched estate wherein hee stood, by
reason of his sinne. And had there
beene anie other way in the world
to haue gotten out of this estate, hee
would haue found it. But marke, he
casts his eie onely vpon the mercie of
God, making that his surest refuge,
in this his greatest necessitie. Euen
so, howsoeuer the opinions of men
as touching happinesse, bee diuerse,
poore men thinking riches, the pri-
soner libertie, the sicke man health:
Although these desire all these, yet
the sinner euer desireth mercie. This
mercies

Mercy of God, *Dauid*, This sweete Singer of Israel, had often times singed; now hee desires it. And this is the difference betwixt the godly and the wicked; *Honour me* (saith *Saul*) *before my People. Haue mercie on mee* (saith *Dauid*.)

Wee learne hence, that nothing can pacifie a wounded Conscience, grieved, and distressed for sinne, but onely the fauour and mercie of God, in Iesus Christ: Men may in their distresses go to sport and pastime, and merry company: But alas! this is no comfort to a wounded Soule, onelie the mercy of God, and feeling of his loue in Christ, can assuage and pacifie the accusing of our Consciences. A man in a hote burning ague may taste of colde water, which may ease him for the present; but alas! after it will increase his torment: And as an olde soare, if it be not healed at the bottome, though it seem to be sound on the toppe, yet it will breake out againe, and become more dangerous and incurable: euen so, when men shall

Use. I.

shall seeke to smother the accusation of conscience, to blunt the edge of it, it will after rebound againe, and giue a deadly wound to desperation.

Vse. 2.

Nothing
can pacify
a wounded
conscience
but God.

Ro. 14.17.

Dost thou find thy conscience vnquiet? Dost thou feele it wound and accuse thee, so as thou canst finde no comfort nor rest vnto thy Soule? There is no other way in the world to pacifie thy conscience, and to haue peace, then to intreate and beg for mercy at Gods hands; *The kingdome of God stande not in meate and drinke, but in righteousnesse, and peace, and ioy in the Holie-Ghost*: So that although a wicked man enioy all the world, yet if he haue not mercy, and the pardon of sinnes, alas he shall haue no sound peace of Conscience, no ioy in his soule, nor any drop of true comfort: And therefore let vs all seeke reconciliation with God, intreat for fauor and mercy, and neuer giue any rest vnto our soules, till we can feele and finde our Soules assured of Gods mercy in Christ, and the pardon of our sinnes: if any say, O that I could
feele

feele this in my soule, I haue an aen-
sing conscience, I feele it terrifie me;
I am afraid I shall be condemned: I
can finde no comfort, What shall I
doe? Euen as *David* did heere, beg
hard, seeke earnestly, for so the Lord
promiseth; *If wee seeke, wee shall finde:*
And therefore let vs pray, and conti-
nue in prayer, and know that the
Lord will in the end heare and grant
our requests.

The second point is the Partie to
whom the Prophet directs his Pray-
er, and seeketh for comfort: not to
any Saint or Angell, not to the Vir-
gin *Marie*, but hee goeth to God,
praieth to him, *Haue mercie on mee O*
God; and he directs his prayer to the
whole Trinitie, Father, Sonne, and
Holy Ghost; to God the Father, as
the Authour of all mercy, to I E S V S
C H R I S T, by whom, and in whose
name wee obtaine mercy; and to the
Holy Ghost, because hee doth teach
vs to pray, and doth conuey and de-
riue all sauing comfort to vs.

Hence wee learne to whom wee

To whom

Doctr. I.

G

must

God alone
is to bee
prayed to.
Rom. 10. 14
Dan. 6.
Psal. 127.
Leui. 19. 31
Esay 8. 19.
Esay 59.
Dan. 9. 17.

must direct al our praiers, namely, to God alone, Father, Sonne, and Holy. Ghost, because we must pray to him alone, on whom wee must belecue. Secondly, God alone, can, and will, pardon the sinnes of those that seeke vnto him for mercy. Thirdly, it is G O D S commaundement, that wee should pray to him, and to no other creature. Fourthly, we haue promises, that if we pray vnto him, he will heare vs. Fifthly, wee haue the examples of all G O D S children, who in all their troubles sought to G O D alone, and to no other creature in the world, and he preuailed.

How auailable were the prayers of *Abraham*, being made vnto God in faith, *Genesis* chap. 18. That if ten righteous persons had beene found in *Sodome*, G O D had spared those Cities for their sakes. How was the Sunne and Moone staied by the prayer of *Ioshuah*, till hee was reuenged on his enemies, *Iosua* chap. 10. How did *Elias*, by his praier, obtaine rain, which had been with-held from the earth

earth 3 yeares, and 6 moneths, *I. Reg.*
17. Iam. 5. Acts 12. I. 2. Iohn 5. 14,
Dan. 9. 17. Iohn 12. 41.

10 This condemns the blasphemous
 doctrine of the Church of Rome:
 who teach men to pray vnto Saints
 and Angels, to the Virgine *Mary*,
 to stocks and stones, and I know not
 what; whereas the Lord saith plaine-
 ly; *He wil giue his glorie to no creature:*
 Now, that wee may not pray vnto
 them it is manifest; first, wee haue no
 commandement: secondly, no pro-
 mise: thirdly, no examples of Gods
 children: fourthly, wee may not be-
 leeue in them.

Vse 1.

Esay 41. 8.

Esay 63. 16

Nay, would we not take him to be
 a foolish Suppliant, that when the
 Kings Sonne offereth to speake for
 him to his Father, would refuse to
 vse his mediation, and goe to one of
 his seruants to intreate for him. Is it
 not meete that such a one should bee
 said nay? Euen so, inasmuch as the
 Father sendeth vs vnto his Sonne; &
 the Sonne calleth vs vnto himselfe,
 what madnesse is it then to runne as

well from the one as from the other, to goe from the Sonne to the Saints, from him that can heare, to them that cannot help; depriuing the Father of his honour, the Sonne of his office, & disgracing the Saints. Away therefore with the mediation of Saints & Angells, who know not our hearts, nor heare our prayers, *There is one Mediator betwixs God and Man, the man Christ Iesus.* And, *1. Iohn 5, 14.* *This assurance haue we in him, that if we aske any thing, according to his will, hee heareth vs.* Let vs treade in the steps of *Dauid*, and *Moses*, and the rest of the Seruants of God, who haue euer, in their greatest troubles, called vpon the name of the Lord. And howsoeuer Papists or Idolaters will bee ready to pretend humilitie, that they will not be so bold to come to GOD themselues, but they wil vse the mediation of such as are about him: yet let vs know, that *Dauid*, when he came to GOD, he was as humble as they, and farre beyond them; yet his humilitie did no whit hinder his
holy

holy boldenesse, as to come into Gods presence. For our humilitie doth not appeare in shrowding our selues vnder the Saints wings, but by humble and hearty confession of our sinnes vnto God.

Let vs go vnto God in prayer, in-
 treat for mercy at his hands: Let vs
 not goe to Saints or Angells, or anie
 other creature, saue God alone, in
 the name of Christ Iesus: what fa-
 ther is more ready and willing to
 heare his child, then the Lord is rea-
 dy and neare at hand, to heare them
 that call vpon him in truth? now that
 wee may pray vnto God for mercie
 and pardon of our sinnes, wee must
 be perswaded of two things: First,
 of the power of God, that he is able:
 Secondly, of his will, that hee is wil-
 ling to pardon them: The poore Le-
 per saith; *Lord, if thou wilt, thou canst*
make mee cleane: And therefore that
 wee may pray in faith and assurance,
 let vs bee perswaded of these two:
 First, that God is almightie, and is
 able to pardon all our sinnes, though

Vse. 2.

Matth. 8.2

neuer so great: Secondly, that he is most ready, and willing, for Christs sake, (in whose name wee come vnto him) to pardon all our sinnes: for if we doubt of either of these, we cannot pray in faith, and so shall not obtaine that we desire.

Use 3.

The Pope
can not
forgiue
sinnes.

Luke 5. 21

Seeing *Dauid* prayeth for pardon of sinne, and craues it only at Gods hands, wee see that that is a cursed, and blasphemous Doctrine of the Papists, who hold that their head the Pope can pardon sinne: yea not only giue a man pardon for his sinnes past, but (for money) can pardon and seale him a pardon for sinnes many yeares to come: a most blasphemous doctrine, and that which opens a gap to all sinne, when a man shall haue promise of pardon for sins to come. But wee see heere, that the word of God speakes cleane contrary, namely, that God alone can pardon sins: *For who can forgine sinnes saue God onely?* And where did we euer find that God did pardon a mans sinnes for time to come: but rather threatneth sinners

sinners with Iudgement, to make them beware of sinne: so that we see the Pope is Anti-christ, who setteth himselfe in the seate of God, and exalts himselfe about God: in that hee takes vpon him that God neuer did, to giue a man pardon of his sinnes, before they be committed.

2. Theſ. 2. 4

After thy louing kindnesse.

David being dismayed and cast downe, in the sence of his misery, doth looke vp to Gods mercie, and is emboldened thereby to draw nearer vnto him, and with som comfort to call vpon him for mercy.

Whence we learne first of all this Doctrine, that the experience of Almighty Gods former fauour casteth off feare and causeth affiance in God, and is one of the chiefest causes to moue vs stil to trust in him, as *Psalme*

Doctr. 1.
Experiēce
of former
fauour as-
sureth of
future fa-
uour.

4. *Heare mee when I call O God of my righteousness: For thou hast set mee at liberty when I was in trouble: haue mercy therefore vpon me, and hearken to my*

prayer. Where the Prophet reasoneth from the time past to the time to come, and intreateth God to heare him now, because hee had alreadie shewed mercie on him. The like we may see, *Psal. 22. Thou diddest draw me out of the wombe, &c.* Out of which words we gather, that the Prophet, for benefites past, assureth himselfe of deliuerance from dangers present. The like of the Lion and the Beare, *1. Sam. 17. 34. Psal. 3. 4, 7.*

Vse. 1.

We learne hence to acknowledge his great mercie, that maketh one mercy seale of another, & one grace the pawne of an other: Now what man or woman hath not receiued thousands and ten thousands of mercies from the God of mercy; al which may be so many comforts vnto his Soule, to assure him that God will neuer forsake him. Indeede if our owne workes or righteousness were the onely ground to moue the Lord to take pittie on vs. Then we should be much discouraged in our selues, when we look backe vnto our liues; but

but now the former mercies of God, are Arguments of further mercies, to assure vs that he will adde mercie to mercie : whereby hee may see how fruitful the *louing kindnes* of the Lord is alwayes producing more, as one graine of corn increaseth an hundred fold.

Againe, we learne hence a notable difference betweene God and man in bestowing benefites, men are quickly weary of their liberalitie; but it is not so with God: The more bolde wee are in asking, the more bountifull he is in giuing; which is a comfort to all weake Christians, and wounded Soules, who are euer ready to reason thus within themselues; Will God heare me? or respect me? Will he shew his *louing kindnesse* towards me a wretched sinner? Yea, God doth heare thee & respect thee, and will shew mercie vpon thee, if thou seeke vnto him in faith; yea the oftner we aske, the better we are accepted of God: the more we desire, the more we obtaine. He chargeth

vs

vs, *Psal. 50. 15.* To call on him in the day of trouble, and assureth vs of our deliuerance, *Iames 1. 5, 6.*

Doctr. 2.

The mercy of God emboldens sinners to come vnto him,

Hence marke what is that whereby poore distressed soules, throwne downe for sinne, wounded, and melting for sinne, and almost in the gulfe of desperation (as *Dauid* was) that giues them courage and emboldens them to come into the presence of God; to stand before their Iudge: namely this, the endlesse loue and mercy of God in Iesus Christ; euen the consideration of Gods mercy, that he is most ready to pardon, and forgiue poore sinners, to receiue the to mercy: for so long as the conscience accuses for sinne, and terrifies a poore sinner, he doth nothing but fly from God, runne from him, dares not looke vnto him, nor call vpon him, till he conceiue of Gods mercie in Christ, that he is most willing to pardon those which do truly repent.

Psal. 103. 8.

Now, that God is mercifull and ready to pardon poore sinners, and

to

to receiue them to mercie, it doth appeare by that his louing inuitation, *Matth. chap. 11. verse 28. Come vnto mee all yee that trauaile and are heauie laden, and I will ease you.* Likewise hee embraceth the poore and simple, as louingly and cheerefully, as the rich and wise of the world. Publicans and Sinners are accepted of him, who were contemned of the Iewes. The woman taken in Adultery, is exhorted by him to repentance; the blinde man restored to his sight, and cast out of the Synagogue, is sought out by Christ, and taught to beleene, *Iohn 9. 35.* The penitent Thiefe is by him conuerted to the faith, *Luke 23.* according to that *Matth. 18. 14. It is not the will of God, that one of these little ones should perish.* The like we may say of *Mary Magdalen*, who was infamous in life, out of whom Christ cast seuen diuels. Of the Cananitish woman whom he heard and helped. Of the cripple that lay at the poole, who when Iesus found in the temple, *Io. 5.*
he

he exhorted to sinne no more, according to that of the Euangelist, *Mat. 11.* That by the power and loue of Christ, the blinde had their sight restored, the lepers were cleansed, the dead were raised, the halt walked, the sicke were healed, and the poore receiued the Gospel.

Vse. 1.

Seeing a poore sinner will neuer flie to God for mercie, vntill hee be perswaded of the fauour and mercie of God in Christ, and can perswade himselfe that God is most mercifull, and willing to pardon him: we must remember euer with the one eye to looke vnto his iustice, that he is a holy and a iust God, most righteous, & one that can not beare with sinne & sinners, that liue and delight in sin: so with the other eye we must looke vnto his endlesse mercy in CHRIST IESV, fix our eies on that, & rely on that; otherwise, alas! we shalbe so far from seeking vnto him, that we shall most willingly flie frō his presence, as a terrible and angry God, and most righteous Iudge: And therefore,

fore, as wee must needes behold him as a iust god, and righteous to punish sinne: so we must labour to bee perswaded of his mercy, that hee is most ready to pardon, full of compassion, that so by Iesus Christ, we may haue access vnto the throne of grace, and entrance with boldnesse into his presence: And because that CHRIST IESVS is the Way, Truth, and Life; let vs neuer go without him, but take him in the armes of our faith, & in his name beg for mercy, for without him we can find no mercy by iudgement.

We see hence the very cause why so many come to dispaire, and so to cast away their owne soules; namely, because they can not conceiue that God hath any mercy for them: they can not bee perswaded of Gods endlesse mercie in Christ Iesu: but when their consciences doe accuse them of their sins, they presently see that God is angry with them, that he is a righteous Iudge, an angry and terrible God against sinners: and thus seeing his iustice and anger against sin, they dare

Eph. 3. 12

1. Iohn 2. 1

Vse. 2.
Cause of
mans dis-
paire.

dare not appeare in his presence, but fly from him, as *Adam* did in the garden, and could wish that they might neuer come into his presence : they cannot for their liues behold the mercy of God in Christ : impenitent sinners can not call God Father, they can not indure Gods angry countenance, but rather wish they were out of the world, and might neuer come before his face : for this is certaine, that vnlesse a poore sinner, and distressed soule, can, together with the sence of sinne, and Gods anger against sin, behold and acknowledge the endlesse mercie of God to pardon them, he will neuer dare to appeare in his presence, but Gods anger wil ouerwhelme him : Well then let vs with *Dauid* so behold and feelee the anger of GOD for our sinnes to humble vs, that we neuer dispaire of Gods mercy, but still know and beleue, that God is no lesse infinitely merciful, if we can repent, to pardon and forgieue vs, then hee is infinitely iust to punish, if we will not repent.

Marke

Marke how *David*, a man after Gods owne heart, intreats the Lord to pardon his finnes for his mercies sake : therefore we learne that there is no other cause to moue the Lord to pity and pardon vs our finnes, but onely his most free and vnderferued mercy : there is no worke, no goodnesse, or vertue, in any man, to moue the Lord to pittie and pardon vs, but all is of his meere bounty, goodnesse, and mercy; without all merites of ours : as what could the Lord see in *Saul*, in *Rahab*, in *Mary Magdalen*, out of whom went seuen diuels, to moue him to mercy, but his meere mercy alone : Euen so, all the gifts & graces of Gods spirit bestowed vpon his seruants, either concerning this life, or the life to come. They all proceede from the free grace and mercie of God in Iesus Christ, according to that of the Apostle, *Rom. 6. 23. Eternall life is the free gift of God.* This is confirmed by the practise of godlie *Daniel*, *Dan. 9. 7, 8, 9.* O Lord, righteousness belongeth vnto thee, But vnto

Doctr. 2.
Gods mercie
mans merite.

Acts 9.
Luke 7.

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First, they must be done of a mans owne selfe, and from himselfe; but we haue nothing of our own to giue vnto God: *For what hast thou that thou hast not receiued?* 1. Cor. 4. 7. without him we can doe nothing: it is he that must worke in vs, the will, and the deed.

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not be due debt, but pro ceede from our owne free will, euen such as God cannot iustly challenge at our hands: but whatsoeuer wee doe, wee doe of debt and duty; yea *Luke 17.10.* *When yee haue done all those things that are commanded you, say we are unprofitable seruants, we haue done that which was our dutie to doe.*

Thirdly, the workes we do must be done for the profite of him, from whom we looke for a reward: But *Psalme 16.* *All our goodnesse can not reach vnto the Lord;* we may benefite men, but wee can not benefite our Maker; therefore it is plaine we can not merit.

Fourthly, the worke and the reward must be in proportion equall: for if the reward bee more then the worke, it is not a reward of desert, but a gift of good will: But, *Rom. 8.* *The afflictions of the present time, are not worthy of the glory that shall be shewed vnto vs.* So then they are not deserued of vs, but are bestowed on vs.

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Ephes. 2. 8.

the church of *Rome*, who teach, that God doth shew mercy on some men, because they bee woorthy of it, for their good workes, and honest life: and therefore they can dispose themselves by virtue of their fre-will, to moue the Lord to haue mercy vpon them. But wee ascribe all to Grace and meere mercy: and therefore seeing pardon of sinnes comes from the meere mercie and loue of GOD in Christ, we must ascribe all the praise of it to God alone, pardon of sinnes, grace to repent, life eternall, all these come from the meere mercie & loue of GOD in Christ Iesus: And therefore let vs ascribe nothing vnto our owne goodnesse, or virtue, to our owne wit, or reason: but giue all the glory to God.

According to the multitude of thy compassions, put away mine iniquities.

AS if *Dauid* should haue said, Oh Lord! my sinnes are many, and great,

great, and therefore I stand in neede of thy mercy for my misery, and of the multitude of thy compassions for pardon of all.

When as *Dauid* prays for a multitude of mercies, for the pardon of his finnes: we learne hence, what an heinous and horrible thing sinne is in Gods sight, that it can not be pardoned without a multitude of mercies: sinne being committed against an infinite God, deserues infinite and endlesse punishment of soule and body, and before it can be pardoned, must haue infinite mercy.

Sinne is odious in it selfe, and maketh vs vile and abhominable in the sight of God, *Ierem. 5. 25. Esay 59. 1, 2, 3. Keeping all good things from vs, and pulling downe all euill vpon vs, and that the wages thereof is death, being able to presse vs downe euen to the bottom of hell.* It is sinne that maketh vs execrable to the Lord, and abhominable in his sight, yea nothing doth more deforme vs, and make vs cursed & detestable in the sight of God,

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then

Doctr. 1.
The nature of sinne.

then sinne, *Iosua*. 7. 12, 13. the pardon whereof must haue infinite mercie.

Vse. 1.

Then hence wee learne, that wee neuer esteeme rightly of sinne, till wee come so to bee grieued for it, as that wee finde our selues to stand in great neede of G O D S mercy for the pardon of it, yea of a multitude of mercies, of a sea of mercies, till we finde that we stand in neede of euerie droppe of C H R I S T S blood to saue our soules. *Dauid* hauing sinned, begs for multitude of mercies, and so wee shall finde, that if we truely repent of sinne, that we stand in need of a Sea of mercie, and of euerie droppe of Christs blood.

Vse. 2.

This condemneth most men and women, who are so farre from esteeming thus of sinne, that they make no bones of great finnes, and many grieuous impieties: yea, they make a sport of sin, swearing, lying, drunkenesse, whoredome, pride, couetousnesse, &c. and giue them names of virtue: we see it too too common that men thinke they stand in no need

need of GODS mercie, they thinke that *Lord haue mercy on me* will serue: But if wee will iudge of sinne as wee ought, we shall find that we stand in neede of a Sea of mercie in regard of the multitude of our finnes.

Wee see that the Lord is full of mercy, full of pittie and compassion; & his mercies are ouer al his works: And indeede his mercies are great: First, because they come from an infinite GOD, to men who are infinitely euill, and deserue no mercy, but iudgement: Secondly, because for time, they last for euer, & neuer haue end: Thirdly, because the mercy of God concernes great things, saluation, life eternall, &c.

And this is that which the Lord himselfe proclaimeth from Heauen, *Exod. 34. 6. The Lord is strong, mercifull slow to anger, and abundant in goodnessse and trueth; reseruing mercie for thousands, and forgiving iniquitie, transgression, and sinne. Againe, Michah 7. 18. Who is a God like vnto thee that takest away iniquity, and passest by trans-*

Doctr. 2.
God, a
God of
mercie.
Psal. 119.

gression? He retaines not wrath for ener, because mercie pleaseth him, he wil turne againe and haue compassion vpon vs; He will subdne all our iniquities, and cast all our sinnes into the bottome of the Sea. E-say 55. 8, 9. Ezech. 33. 11. Though therfore our sinne be great, yet great is the mercy of God in pardoning it, Rom. 5. 20. Where sinne doth abound, there grace doth superabound: Wherefore let not sin so dismay vs, to cast vs downe to dispaire, as this cheere vs, that God is so gracious.

Vse. I.

Lament. 3

Seeing the Lords mercy is as a bottomlesse sea, that can not bee drawne drie: *His compassions faile not*. Hence is matter of great comfort to all true penitent sinners: for thy sins cannot be so many, nor so great, but if thou haue grace to repent, God is able and willing to pardon them all.

Genes. 19.
2. Sam. 12.
Acts 9.
Ioshua 2.

If thou say, Oh! my sins are great, grieuous, monstrous, vnspeakeable; well, the mercy of God is greater, as may appeare in the pardon of *Lots* sinnes, *Dauids*, *Peters*, *Pauls*, *Rahabs*, &c. If thou canst repent, and truly
turne

turne to God: If thou say, O! they are more then the starres in number, remember that Gods mercy is as a bottomlesse sea, hee hath a multitude of compassions, and can pardon them though neuer so many and grievous: If thou say, Oh! I haue liued a long time in them, twentie, thirtie, fortie yeares, looke on Gods mercie shewed to *Rahab*, *Paul*, & others, that had liued long in sinne: so that if a man haue grace to repent, neyther the greatnesse nor the multitude, nor the continuance of his sinnes, none of all these can hinder Gods mercy: but here is all, that men must repent: otherwise, if men doe not repent, the least sinne is damnable: and if men repent, no sinne is so great, but is pardonable.

Yet notwithstanding, men must take heede that they take not occasion to liue in sinne, because God is mercifull, for these things are noted as a comfort for those that sigh and groane vnder the burthen of their sinnes, to comfort them, and to keep

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The mercies of god
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to all.

them from dispaire; that if they bee truely humbled for their sinnes, there is yet with the Lord mercy in store whereby they may be sau'd.

Vse. 2.

Pfal. 6. 6.

Pfal. 63. 3.

Lament. 3.

Seeing all Gods gifts come from him to vs, of grace and mercie, euen because he is full of mercie, and hath euen a *multitude of mercies* for poore penitent sinners, that sue to him for mercie. We learne aboue all things in the world to desire mercie, and the pardon of our sinnes. This we see in the Prophet *Dauid*, *My soule is sore troubled, But Lord, how long wilt thou delay? Returne (O Lord) deliuer my Soule, Saue me for thy mercies sake*: this is likewise practised by the Church; *It is the Lords mercies that wee are not consumed, because his compassions faile not*. Thus the godly, when they desire any blessing, they aske it of fauor: If they craue to haue any iudgement remoued, they craue it of mercie, esteeming his mercie aboue all the world, or aught else they can desire: labour therefore aboue all things in the world for the mercie of God
in

in Iesus Christ: vse all good meanes to obtaine it, employ thy selfe diligently to keepe it, and to continue it towards thee, that in thy life it may be with thee, & in death it may not depart from thee.

Lastly, where the Prophet *David* saith, *According to the multitude of thy compassions, blot out mine offences.*

Marke that the word (*blot out*) it is a metaphore taken from Writing-tables, when a man shall wipe out with a sponge all that is written: or from crossing of bookes of Records, and Bookes of Debts.

And it is all one as if *David* should haue said; O Lord, I haue runne far in thy score: I haue euen filled thy Booke, not with small, but great summes of Debt; pay I am not able, no not one farthing. Now Lord, I beseech thee therefore deface, crosse, and blot out altogether the Debt of my finnes.

Hence we learne, that all our sins are recorded in the Lords Booke: he keeps a Bill of Account, all our ve-

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Doctr. I.
The Lord
keeps a
Booke of
our finnes

Reu. 20. 12

rie thoughts, words, and deedes are knowne vnto him, he keepes them in minde and memory, and hath them written downe: And vnlesse we repent of them, and they be blotted out with the blood of Christ, Maied hold on by faith, the Lord will call them all to account at the day of iudgement; *The Bookes shall then be opened*; and euery sinne, olde, new, secret, open, against God and men shall be brought to light, for they bee recorded in Gods Booke.

Now by these Bookes wee may not conceiue materiall bookes, in which men write downe such things as they would haue remembred, for God can not be said to stand in need of any such helpes: But because all things are as certaine and manifest to him, as if hee had his Registers in Heauen to keepe account thereof, *Psalm 139. 16. Dan. 7. 10. Philip. 4. 3.*

So then we may see, that the Lord doth keepe a note of all our sinnes, and chalkes them as it were vpon a score

score, vntill payment come. It is not with God as it is with Princes, who are ignorant of the Treasons plotted against them; but all things both past, present, & to come, are knowne to him, as wel our rebellious thoughts, as sinfull acts committed. And although we doe forget and carelesly minde what we haue done, yet God forgets nothing; euery part and parcell of our debt being noted exactly in his Booke of Remembrance.

Seeing all our sinnes be knowne to God, he notes them downe in his booke of Account, and not one sinne can passe him, but he writes it down. how should this make vs all carefull vnto our liues, that wee commit no sin, for if we do, the Lord knowes it, and notes it in his Booke, and vnlesse he blot them out, they shall all come to account.

*Vse 1.**2. Cor. 5. 10*

A wicked man and an vnchaste woman, how many thousand vile & filthy thoughts haue they in their mindes, night and day their hearts burne in lust and vncleanenesse, and these

these they passe ouer, regarding the not, making little or no account of them: But (alas) the Lord hath them all written in the Booke of his Remembrance, and if thou repent not of them, and leaue them, O woe to thy soule when this Booke comes to be opened, and read ouer, and when thou shalt receiue *According to thy workes*. Job saith, *Thou hast sealed vp our sinnes in a bag*. To seale vp a thing doth note an exact kinde of keeping it: So then, the bagge and bundle of our sinnes being sealed vp, and that by God himselfe; let vs not imagine that any one can droppe out, but all shall come to Iudgement.

Vse. 2.

Seeing all our sinnes are so many debts, set downe in Gods Booke, and we must come to reckoning one day, how should wee labour all the dayes of our life to haue them blotted out, to haue this Booke cancelled and crossed, euen by the finger of God, for indeede we may runne on still in Gods debt, and set on apace vpon his score: but we cannot so fast
wipe

wipe them out againe ; nay , we can neuer of our selues, pay one farthing, or satisfie the least of our debts wee owe vnto him . It is God that hath written downe, that must freely forgiue and cancell , as himselfe telleth vs, *Esay 43, 25. I, euen I am bee/faith the Lord that putteth away thine iniquities.* Now, that they may be blotted out , and this Booke may be cancelled , we must;

First, truely repent of them all, bewaile them, be griued for them, that by them we haue griued God.

Secondly, we must beg hard, euen as for life and death , for pardon of them, as *Dauid* did here , againe and againe, aske mercy : If a man should runne into debt a thousand pounds, and know not how to pay his creditor , his best way were to secke and make friends vnto him to forgiue it : We are debtors vnto God, thousand thousands sinnes : pay wee can not, then let vs confesse the debt, intreate him to blot his booke, and take that hand-writing, and band of obligation

How to
haue the
Bookes
cancelled.

on against vs, and naile it to Christs Croffe: And this is an excellent propertie of the childe of God, that hee desireth (after a sort) to come out of Gods debt. A true childe of God cannot abide to haue any thing standing on Gods score, for he knowes *Hebr. 10. 31. That it is a fearefull thing to fall into the hands of the liuing GOD:* so long to deferre, till God warne to his Barre: Oh he seekes betimes and giues the Lord no rest till the debt be pardoned.

Thirdly, that our finnes may bee cleane blotted out, wee must haue faith in Christ Iesus; for nothing can blot out sinne, but his blood alone: nothing in heauen and earth can satisfie Gods anger, wash away sinne, blot out our offences, but onely the blood of Iesus Christ; and therefore let vs labour continually to be assured of it by faith, to sprinkle our sinfull hearts with the blood of Iesus Christ.

1. John 1. 7
Reuel. 1. 6
Vse. 3.

Seeing the Prophet *Dauid* doth acknowledge, that this Debt was
more

more then he was able to pay, and therefore disclayming his owne sufficiency, appeales onely to GODS mercy in Christ for the pardon of the same. We learne that that Doctrine of *Merites*, yea and *Supererogation*, now taught in the Church of Rome, is most false and erronious; teaching poore people to leane vnto mans satisfactions, which they must make vnto God, either heere, or in Purgatory; whereas the Iustice of God is infinite. And when we haue done all that we can heere in this life, wee are vnprofitable seruants: nay, there is not that man in the whole world, that if God should lay aside his mercie, and deale in iustice, were able to satisfie the Iustice of GOD, for the least Debt that hee doth owe vnto GOD. And vnlesse the Lord take pittie on vs, and forgiue the Debt, there remaineth nothing for vs, but to lie in prison, and that for euer. *Matth. 28. 27.* But of this before.

VERSE. 2.

2. *Wash mee throughly from my wickednesse, and cleanse me from my sinnes.*



IN this Verse the Prophet David proceedes with his former petition vnto GOD for grace and fauour, for pardon of his sinnes : yet so, as hee doth it more effectual, and more earnestly, because his soule was now exceeding grieued, seeing his wofull misery that he was in, how foule and filthily he was stained with sin, most hainously : And though some put a difference betweene these two speeches, and vnderstand the former of the washing of Iustification, and pardon of his sinnes, not imputing them vnto his charge : And the second of the washing of Sanctification, and the couering of our sins, yea by little and little washing and purging them away, and more and more renewing

newing of vs in soule and bodie by the worke of Sanctification : yet me thinks the words do both imply one thing, namely, to be thoroughly purged from the filth and staine of sinne, and to be receiued againe into the fauor of God, by the means of Christ.

It may seeme strange what should moue *Dauid* to confesse his sin, and to intreate for pardon in this maner. There was no Court of Inquisition concerning his fact; There was no Magistrate to examine him, nor Iudge to condemne him, he being King : Nay, no doubt the diuel might set some on work which might back him, and seeme to lessen his fault: what then should cause *Dauid*, without any regard of his credit, to come forth in this manner, and thus publicuely to confesse his pollution, and to be so earnest vnto God with his *Haue mercie, Blot out, Wash me, &c.* Surely it was his owne conscience, and that extorted and wroong from him this Confession, and made him so earnest vnto God in prayer.

Doctr. I.

A wounded
conscience
can finde
no rest,
but onely
in Christ.

From this prayer of *Dauid*, repeating his request to GOD so often: *Haue mercie, Blot out, Wash me, &c.* we learn that a wounded conscience, that is truly touched for sinne, can finde no rest or comfort, but only in the feeling of Gods mercy in Christ; for the pardon of sinne: and therefore *Dauid*, to shew how hee was truly humbled and wounded for sinne, hee neuer can content himselfe to pray and beg for mercy and pardon: for after a man sees his sins, and the filthinesse of them, and beholdes the wrath of God against sinne, his conscience still accuses him, neither can hee finde any rest till hee do feelee the mercy of God in Christ, for the pardon of them: *Being iustified by faith we haue peace with God*: Again, *the Kingdome of GOD stands not in meate and drinke, but in righteousness and peace, and ioy in the holy Ghost*: that is in pardon of sinnes, and feeling of Gods loue, for sinne once knowne will neuer cease to accuse vntil it be pardoned.

Rom. 5. 1.

Rom. 14. 17

And

And this is confirmed vnto vs by the example of *Caine*, *Genes. 4.* who hauing slaine his owne brother and shed innocent blood, which cried in the eares of the Lord for vengeance, how did the Lord strike him with an accusing conscience, that he feared the sight of euery creature; when he had once attained the sight of his sinne: and whereas he thought to build him a Cittie to yeelde him comfort and safetie, euen there did the Iustice of God ouertake him, and he was driuen from that enterprise: The like wee may see in *Belieshazzar* *Dan. 5. 56.* when there appeared fingers of a mans hand vpon the wall, his thoughts were troubled, and his knees smote one against the other. According to that punishment the Lord foretolde, *Leuit. 26.* *I will send euen a faintnesse into their hearts; And the sound of a lease shaken shall chasten them; And they shall flie as from a sword though none pursue them.* So that if it were possible to escape all apprehension and accusation in the world; yet

a mans owne conscience would arrest him, and hale him vnto Iudgement.

Vse. I.

Seeing this is the nature of sinne, that being knowne, it wil neuer cease to accuse and vex the conscience of a poore sinner, till it be pardoned, it should prouoke vs all, that feelee the smart of sinne, neuer to giue the Lord any rest, vntill we haue pardon granted: But as *Dauid* did here, pray againe and againe, for mercy, and fauour, and reconciliation with God, and neuer leaue the Lord till we obtaine mercy and fauour, and till wee haue got some comfortable perswasion of Gods loue in Christ for the pardon of our sinnes: for till wee doe so, wee shall neuer haue peace, nor quietnesse of conscience: wee shall neuer haue sound comfort and ioy in Gods Spirit, but cuer anguish, & dolor, sorrow, and heauines: yea either wee shall grow blockish and sencelesse, or else in the end come to extreame desperation. And therefore let vs labour with the Lord, ply him
with

Note.

with prayers and teares for pardon,
and neuer let him haue rest til we get
one drop of mercie, for the pardon
of our sinnes.

Heere we are admonished not to
flatter our selues in our sins, as thogh
no body sawe us; As it is the maner
of wicked men to say, *Eccles. 23. who
seeth mee? I am compassed about with
darkenesse; the walles hide me, no bodie
seeth mee; whom neede I feare?* And in-
deede there is scarce one of a thou-
sand that makes any conscience of
sinne, so that the world do not take
notice of it to condemne him; But
let vs not deceiue our selues: though
we thinke our selues neuer so secret,
committing adultery vnder a Cano-
py, or in the darke: Yet our owne
conscience will reply; I see thee, and
I will accuse thee: And then what is
a man the better for hauing no bodie
priuie to his sinnes, when hee hath a
conscience within him, which dogs
him vp and downe in euery corner,
giuing him no rest.

This shewes the madnesse of car-
nall

nall men, when they feele the burthen of sinne pressing them, and their consciences accusing them: what do they? runne to God, and seeke him, no, no, they runne to their sports and pastime, to Cards and Tables, to the Tauerne, and Ale-house, and merrie company: And thus they thinke to put off the sence of sinne, and to smooother and stoppe the mouth of their accusing conscience.

Doctr. 2.
Difffrence
betweene
the sorrow
of the god
lie and the
wicked.

Marke the thing which thus grieued *Dauids* spirit, & vexed his mind: namely, his finnes, and impieties, his filthy finnes, wherby he had grieued his good God, and louing Father, he did not so much feare punishment as this, to offend his mercifull and gracious God.

Two-fold
sorrow.

Hence then marke the difference of Gods children, and the wicked, in repentance: the childe of God is sorrie for sinne, because it is sin, because it offends God, displeaseth him, and not so much properly for the punishment, yea though there were none, yet hee would feare to offend, and
be

be grieved for sinne, because it is sin,
and breakes Gods commandements:
This we may behold in *David*, when
he had committed those great sinnes
of Adultery and Murder, and was re-
proued for the by *Nathan* the Lords
Prophet, 2. *Sam.* 12, 13. Hee confes-
seth with griefe and anguish of heart
in this Psalm, *verse 4. I haue sinned*
against thee, euen against thee. All the
Iudgements which *Nathan* threat-
ned against him from the Lord, did
not so much wound him, as this, that
he had dishonoured his G O D. And
when hee had numbred his people,
2. *Sam.* 24. 10. his heart smote him,
and hee cried out; *I haue sinned ex-*
ceedingly in that I haue done. The pe-
stilence did not so much trouble him
as his pride against G O D. And the
Apostle *Peter.* *Matth.* 26. 75. seeing
how grievously he had sinned, in de-
nying his Master, *Went out, and wept*
bitterly. If there had beene neither
heauen nor hell, neither reward nor
punishment; yet this vnthankfulness
of his, towards so kinde a Maister,

would haue caused *Peter* to haue sorrowed so much as he did. And when this godly sorrow is once wrought in mans heart, then he beginneth to repent, and neuer before; The like we may behold in *Abraham*, in *Iob*, in *Ioseph*, &c. *Genesis* 18.30. *Genesis* 39.9.

Exo. 10. 17

1. Sa. 15. 30.

Matt. 27. 3.

Acts 8. 24.

But wicked men they are griued for sinne, not because it is sinne, and the breach of *G O D S* Law: but for feare of punishment: *Pharaoh* prayeth *Moses* to pray for him, that the iudgement might be remoued, but still he loued his sins: so *Saul* praieth *Samuel* to pray for him, and to honour him, but still he would go on in sin: So *Iudas* repented and sorrowed for his sinne, because he saw now he should be condemned, and so for punishment hee was griued: *Simon Magus* prayes *Peter* to pray for him, but how? *That none of the Iudgement threatned might fall vpon him.*

Caine mourned exceedingly, and cryed out, saying, *Genes.* 4. *My sinne is greater then can be forgiven mee: but*
it

it was not for his hypocrisie in Gods seruice, nor for the cruell murdering of his owne brother, nor the sheading of innocent bloud, but because of the punishment that God had inflicted vpon him. *Ahab* also humbled himselfe, and put on sacke-cloth, as though hee had beene very penitent; but *Elias* wrung it out from him, denouncing Gods Iudgement against him, 2. *Reg.* 21. 27.

Seeing this is the difference betweene the godly sorow of the faithfull, and the worldly sorrow of the wicked; one sorrowes for sin, because it is sinne; the other because of the punishment onely: let vs heereby proue our sorrow: Art thou grieued for sinne, because it is sinne, because it offends God? And art thou more grieued for sinne, because it grieues a mercifull God, then for feare of punishment? Yea, wouldst thou bee grieued for sin, though ther were no hell nor diuell to torment thee: onlie for this very cause, because it offends thy mercifull GOD, then it is a certaine

Vse.

Only godly sorrow
causestrue
repétance.

Note.

taine token of thy true repentance, and godly sorrow : But if thou finde thy heart onelie to bee lumpish and heauy, in regard of the punishment of sinne, in regard of hell and damnation, and if it were not for that, thou couldest be content to liue and go on in sinne, surely then, it is but a carnall sorrow, it is not a godly sorrow, that is only for feare of punishment: and this deceiues many a man, who thinkes he repents, because he is griued for sin, in regard of the punishment : But the vilest Atheist, and reprobate in the world, may be griued for sin, in regard of the punishment, as hell fire, and condemnation, as *Indas, Caine, &c.* But the childe of God is griued for sin, because it is sinne, and offends God, though there were no hell to punish.

Doctr. 3.
Sinne defiles a mā.

Dauid praies that the Lord would wash him, therefore sin defiles, and he was made foule and filthy by his sin: And to wash him much, and to rinse and bathe him, to shew that sin had exceedingly defiled him, and stained him

him both in soule and body, & made him loathsome : and therefore he desireth to bee washed and cleansed, and purged from the pollution of sinne. Hence we may learne what a vile, filthy, and miserable thing sinne is in the sight of GOD, it staineth a mans body, it stains a mans soule, it maketh him more vile then the vilest creature that liues : no toad is so vile and loathsome in the sight of man, as a sinner stained and defiled with sin, is in the sight of GOD, till hee be cleansed and washed from them in the blood of Christ : The Leprousie was a wonderfull disease, it did infect the body, yea the cloathes on a mans backe, the walls of the house, and the very stones : but this leprosie of sin, doth more defile a man, it defiles the soule and conscience, yea euen the very heauens and earth are stained with the contagion thereof, and are made (by reason of sinne) subiect to vanitie and corruption, *Rom. 8. 20.* Oh then see how vile a thing sinne is in the sight of God, that the

Sinne defiles the whole mā.

Leuit. 13.

Yea the creature.

the infection thereof should seaze vpon the Creature, and make them that they dare not abide the glorious presence of God their Creator, *Ren.* 20.12.

Vse 1.

Secing sinne is so vile a thing, so filthy and vncleane, so polluteth the soule and body, and makes vs loathsome in the sight of God: so as no carrion nor dung-hill, sends forth a filthier sent of stench, then sinne: O! how should wee loathe and abhorre it? quake & tremble at the committing of it: Oh! it is a wonder to see, how warie men are to shunne the Plague, they will not come neere the place and person infected, but keep aloofe off, Oh that wee could be as wise and carefull to shun this plague of all plagues, sinne, that is, the plague of soule and body!

But alas, alas, poore plinde soules! they who are most afraide of the bodily plague and infection, feare not this wofull plague of sinne, make no bones of horrible and grieuous sins, of adultery, drunkenness, lying, stealing,

ling, &c. yea, as *Salomon* saith; Foolish men, and poore blinde soules, doe make a sport of sin, and put on them the name of Vertue: Swearing is a signe of a braue Gentleman-like minde: drunkennesse good fellowship, couetousnesse good husbandry; fornication a trick of youth; pride, cleane lineesse: these men bee cleane contrary to *Dauid*; he thought nothing more vile, filthy, and vncleane then sinne: they iudge nothing more sweete and pleasant then sinne: But if we could see the loathsome filthinesse of sinne, how odious it is in the sight of God, how it stains and defiles both soule and body, then wee should hate it, and lothe it more then a toad or a serpent, and shun it aboue all things in the world: but alas! men sinne, and yet see not that they do sin: they see and feelee no danger, they are secure; no man saith, *Alas what haue I done?*

If a man should say to any of vs, touch not that garmēt, it is infected; or, taste not that drinke, it is poisoned;

Wicked men adde sinne vnto sinne, and pay one debt with another.

Ierem. 6.

We be wary t'auoyd temporall danger.

ned: how ready would wee bee to shunne it, and auoyde it? we would not touch nor come neere it: but yet though wee tell men of sinne, bid them take heede of it, it will infect soule and body, and vnlesse men doe presently repent, it will bring both to hell; yet men, euen mad men, desperately rush into it wilfully, casting away their owne foules.

Doctr. 4.
Hard matter to bee cleansed from the pollution of sinne.

Further, whereas *David* prayes to bee washed, yea to bee washed thoroughly, or much, and often, and more then that, to be cleansed, and rinsed from his finnes: we learne hence, that it is not so easie a matter for a man to repent, and to get the pardon of his finnes, to be washed and cleansed from them, as most men thinke it is: *David* desireth the Lord to wash, yea to wash him often, againe and againe, and to bathe and rinse him from his finnes, shewing, that it is a hard thing to haue the spottes of sinne to bee washed out: a hard thing to obtaine the pardon of our finnes, to be cleansed from the staines and blemishes,

shes of them, it will cost much sorrow, many a teare, many a sigh, and groane, euen a great measure of griefe, for looke how grievously we haue sinned, so greatly should wee bewaile our sinnes: And hence it is, that the Lord calling the people to sorrow for their sinnes, doth not require a light sorrow, or some small measure of griefe, but such a sorrow as should euen rent their very hearts, *Joel 2. 13.* And the Prophet *David* saith in the seuenteenth verse of this *Psalme*, that a mans heart must be contrite and broken, euen as it were rent asunder with godly sorrow: or else his repentance will neuer be accepted of God. *David* saith, *Psalme 6.6.* *That hee watered his couch with teares.* Againe he saith, *Psalme 42.* *His teares were his meate day and night.* And indeede it must not bee a small measure of sorrow that wee must shew for our sinnes. For if wee had an hundred eyes, and should weepe them all out: And if wee had a thousand hearts, and they should all break asunder

Vse. 1.

Folly of
naturall
men descri-
bed.

asunder with remorse and sorrow, all were too little ; yea although wee shed euen teares of bloud for our finnes,

This condemneth the common opinion of men and women; they doe think it the easiest thing in the world to repent, to get the pardon of their finnes: they do thinke that *Lord haue mercie on mee* will serue : Oh, God is mercifull, God is mercifull : and so make Gods mercy a packe-horse, of all their filthy finnes : but let no man deceiue himselfe, it is an other manner of thing to repent then wee take it for: it will cost thee many a teare, and many a prayer, before thou canst haue pardon, it will cost thee many a sob and sigh, and many a oh, oh, ere thou canst be assured of the pardon of them.

How then doe men deceiue their owne soules, thinking euery little glimpse of their finnes sufficient ; no, no, euery sorrow brings not with it repentance : *Ahab* had sorrow, 1. Reg. 21. *He rent his cloathes, and put on sacke-*

Sackcloth, and fasted : but this sorrow was as the morning dew , it did quietly vanish away . The like may be said of *Felix*, *Acts 24.* of *Herod*, of *Pharaoh*, and the like ; all which haue had in them a kinde of sorrow, but it was but carnall , the end whereof is death : It must then be a godly sorrow , arising from the sight of our sinnes, that we haue offended a good and gracious God, and louing Father in Iesus Christ ; and this must euen wound our very soules as the people of the Iewes , *Acts 2. 37.* that wee know not which way to turne vs for comfort.

Let vs imitate *Dauid*, let vs crie againe and againe vnto the Lord for mercy, let vs beg hard for the pardon of our sinnes, it is the greatest mercie in the world: good things are not easily gotten, heauen, life eternall, are hardly come by : and therefore let vs not imagine , that it is so easie a matter to get the pardon of our sins : no, no, wee must fill Heauen and Earth with cryings and prayers : euen as a

K

poore

*Use. 2.**Psal. 32. 1.*

Pardon of sinne the greatest mercie.

Note.

poore thiefe condemned at the bar,
hee will crie with teares for mercie :
and as a poore beggar vnclappeth his
legs, sheweth his wounds, and all to
moue them that passe by to pittie
him, so must wee crie as for life and
death, for the pardon of our finnes,
lay open our soares and griefes vnto
the Lord, and giue him no rest vntill
we haue mercy.

Lastly, it may be demanded, what
washing *Dauid* speakes of heere : he
speakes not heere of the Legall wa-
shing, which was ysed in the time of
the Law : but he speakes here of that
washing which is perfourmed onely
by the blood of Iesus Christ, being
laid holde on by faith : for no water
whatsoever can wash away the least
spot of sinne, but onely the blood of
Iesus Christ,

Iohā 1. 29
1. Iohn 1. 7
Reue. 1. 6
Zach. 13. 1

Doctr. 5
Blood of
Christ a-
lone doth
wash awa
sinne.

1. Iohn. 1. 7
Hebr. 9. 9.

So then we learn hence, that there
is nothing in heaven or earth, that
can purge vs from sinne, and the vn-
cleannesse of the soule, but only the
blood of Iesus Christ the Lambe of
God, being applied vnto vs by the
hand

hand of faith: hee alone is our Saviour, sauing perfectly all that are saued, *Hebr. 7. 25. He is able to saue perfectly all that come vnto him. Hebr. 1. 3. And by him hee hath purged our sinne.* So that we are to acknowledge him to be our onely and alone Saviour, without partner, according to that, *Acts 2. There is no other name vnder heauen giuen to saue vs, but the name of Christ, Actes 15. 9. 1. Corin. 6. 11.*

This sheweth the follie of the Church of Rome, who beare men in hand, that their holy-water, as they call it, and coniured stuffe is able to wash away sinne: no, no, it can not doe it, onely the blood of CHRIST can doe it, and no other creature in heauen or earth. And therefore howsoever in word they honour Christ, yet in deede they deny him, in ioyning to he all-sufficient Satisfaction of CHRIST, other satisfactions: as their Sacrifices in the Masse to helpe CHRISTs Sacrifice on the Crosse: and the Intercession of the virgine

Mary, Saints and Angels, &c. to his meritorious intercession, robbing God of his honour, and CHRIST of his all-sufficient merite; running from Christ the pure fountaine, to the filthy puddle and mire of their owne merites and satisfaction, and thus poore Catholike creatures, they thinke themselves trimly washed: whereas (alas) they are not purged from their filthinesse, but are as beastly as swine.

Vse.

Iohn 13. 8.

Seeing we be all defiled with sin, originall, actuall, old, new: let vs seek to Iesus Christ, and desire to be washed, yea to be rinsed and bathed in his pretious blood: get one drop of it, and besprinkle our poore soules with it, as *Peter* saith, Head, and hands and all, both soule and body; For that answer giuen by Christ vnto *Peter*, may serue for a warning to vs all; *If I wash thee not, thou shalt haue no part with me.* Which if wee did well consider, as well our owne pollution, as also the necessitie of Christs washing, wee would answer againe with *Peter*,

Peter, O Lord, not my feet only, but my hands and my head.

If this were *Dauids* estate and condition, that he was so filthy and vn-cleane (hauing laine but a short time in sinne) that hee cryeth out amaine vnto the Lord, *to wash him, to purge him, and to cleanse him.* Oh then, what shall wee thinke of those, that not once, but often, not a yeare with *Dauid*, but all the dayes of their life haue liued in the common custome and practise of sinne, that haue drunke downe iniquitie as a man drinks downe water, their damnation doth not sleepe: And yet poore soules, they thinke, that if they can besprinkle themselues with a few words in the end, as to say, *Lord haue mercie on mee*, that they shall be cleane. But, if it did cost *Dauid* so many sighs, and groanes, and teares, as in the sixt *Psalme*, which lay but a short time in comparison of others; They much deceiue themselues that doe thinke it is so easie a matter, to bee washed and cleansed from the

Vse

K 3 pollution

Godly sorrow will
send vs to
Christ.

pollution of sinne that haue laine therein a long time.

And before we can be washed and cleansed from our sins in the blood of Christ, we must haue a godly sorrow, which will send vs to Christ Iesus, wee must see our filthinesse and vncleanenesse, how we stand in need to be washed: and wee must desire it with *Dauid*, and begge it, O Lord, wash me, rinse mee, bathe me in the blood of Christ: Secondly, we must haue the hand of faith, by which we must lay holde on Christs blood, and besprinkle our soules with it: Euen as a man doth wash his face with his hand: so faith is the hand of the soule, to lay hold and apply Christs blood, and the merit of it, to cleanse vs and wash vs from all our sinnes.

But alas (poore soules) you shall see many a man and woman that are very curious & carefull to wash their bodies, and to wash their cloathes: They will not suffer the least spot in them, but looke to haue them washed, yet they can goe from yeare
to

to yeare, with most vile and filthie
soules, that euen stincke with sinne,
and neuer desire to be washed and
rinsed; yea many of those, who seeme
to be very gay & faire outward, car-
ry filthy and vncleane hearts within:
And if a man could but see into their
hearts, and see the filthy spottes of
sinne, he would euen stop his nose,
and not indure the stench of them.

VERSE. 3.

3. *For I acknowledge mine ini-
quities, and my sinne is e-
uer before mine eyes.*



He Prophet *Dauid* ha-
uing intreated for fa-
uour & grace at Gods
hands, for the pardon
of his great and grie-
uous finnes, he doth heere labour to
moue the Lord to pittie him, and to
take compassion vpon him: because
he doth now most frankely and free-

Dauids re-
son from
his former
petition.

ly confesse his finnes, is truly touched and grieved for them: yea, his poore conscience is now vpon the racke, wounded, and distressed, and exceedingly afflicted, and therefore he intreateth the Lord to pittie him: For I acknowledge and confesse my finnes against God, in thy sight, before thy Prophets, and before all thy people, yea the whole Church of God: by leauing this Psalme as a testimony of my true repentance and sorrow for them.

Doctrin
Confessi-
on euer
goeth be-
fore remis-
sion.

Hence marke, that there is no place for mercy, nor any fauour to be looked for at Gods hands, nor anie pardon of sinne, before a sinner truly humbled, doe freely and frankly confesse the same, and humbly acknowledge, with grieft of heart, his finnes vnto the Lord. where we are to obserue two things; First, the person to whom wee must confesse our finnes; Secondly, the manner how we must confesse them.

Person to
whom.

For the person to whom we must confesse, it is GOD, as this example
of

of *Dauid* doth reach vs, *verse 4.* Against thee, against thee onely haue I sinned. Againe, *Psal. 32. 5.* I saide, I will confesse my sinnes vnto the Lord, and so thou forgavest the wickednesse of my sinne. It is true indeede, wee may by our sinnes wrong men, as *Dauid* did *Urias*. But being sinne, the chiefest wrong is vnto the Lord; The Scribes and Pharises, though they were corrupt in many things else, yet they held this for a truth, that none could forgive sinne but God onely, *Marke 2. 7.* And this doth the Lord testifie of himselfe, *Esay 43. 25.* I, euen I am hee that putteth away thine iniquities for my owne sake. *1. Iohn 1. 9.* If we confesse our sinnes God is faithfull and iust to forgive vs our sinnes. Besides these Precepts in the word of God there is recorded the repentance of Gods children, who haue humbly acknowledged their sinnes vnto God, as *Mannasses*, *2. Chronic. 33.* *Dauid*, *2. Sam. 12.* The Prodigall Sonne, *Luke 15.* So true is that saying, *Prouer. 28. 13.* He that hides his sinnes shall not prosper:
but

but hee that confesseth them shall haue mercie. And this did Dauid proue by his owne experience, that so long as hee held his peace, *Psalme 32.5.* and did not acknowledge his sinnes vnto the Lord, but concealed, smothered, and hid them, so long his poore conscience was vpon the racke, his soule was troubled and greatly disquieted; but after he had confessed them, and repented of them, the Lord forgauē them, and shewed him mercy.

Secondly, wee must confesse our sinnes also vnto men, and that both priuately and publikely, as the quality of the sinne requireth. For howsoeuer we condemne Auricular confession, as hauing in it nothing but policie, and a racke to the conscience: yet wee doe not onely allow, but call and crie for that voluntarie confession, which euerie Christian ought to make to their godly patron of such sinnes as disquiet the conscience, and no doubt, great blessings, and comfort, follow them that vse this godly practise: And therefore,

Ioshua

Ioshua 7. 10. When *Ioshua* laboured to bring *Achan* to a sight of his sin, he saith, *My sinne, I beseech thee, giue glory to the Lord God of Israel, and make confession vnto him, and shew mee now what thou hast done.* Againe, Confession must be made vnto men, and that in respect of the Church, that the Congregation that hath been offended, may be satisfied, as also that others may bee terrified from falling into the same sinnes, *1. Timot.* 5. 20. *Them that sinne, rebuke openly, that the rest may feare.* And last of all, in respect of the sinner himselfe, that ther by he may be the more humbled, as that incestuous person, *2. Corinth.* 2. 7. That was deliuered vp to *Sathan* for his sinne, which brought him to humiliation, whereas otherwise if the punishment were laide onely on their purse, few or none would regard it.

But withall we must know, that a man is not bound to confesse his sinnes to the Minister onely, and to none else, (as Papists would haue men

men doe it to a Friar:) But hee may make choice of any other Christian friend, according to that of Saint James, James 5.16. *Acknowledge your faults one to another, and pray one for another, that ye may be healed.*

¶ I.

Seeing true and hartty repentance, cannot goe without a free and franke confession of sinnes, and a hearty and humble acknowledgement of them: First, this condemneth all those who are so farre from confessing of them: that they are not ashamed to iustifie their sinnes, euen to patronize them, to pleade for them: as tell men of their sins and impieties, they answer, what need you care, you shall not answer for my sinnes, take care for your selfe: so reprove swearing, drunkenesse, pride, &c. and men are so farre from being humbled, and confessing them, that they iustifie them, and say, they do but as others doe, it is the fashion, and they are not alone: and this is a corruption that we haue all by kinde, to dissemble our sinnes, our mothers breasts haue giuen vs
no

no other sucke. *Adam* our first Parent hath taught it vs, *Genes. 3. 12.* When he was examined, hee posted off the matter from himselfe vnto his wife; *The woman that thou gauest me, shee gaue mee of the fruit, and I did eate:* And *Eue* quickly cleared herselfe, posting off the matter to the Serpent; *The Serpent beguiled me, and I did eate.* And so it is with vs all, we are loath to make any confession of our sinnes vnto God. Mens sinnes breake forth euery day, lying, swearing, drunkenesse, malice, &c. But, where is that man to be found that hath any care to satisfaction. This while men doe not confesse them, they can haue no pardon of them, *Luke 13. 5. Unlesse yee repent yee shall perish.* Now confession is a speciall part of true repentance.

Seeing there is no pardon of sinne till wee doe confesse it, and humbly acknowledge it: Let vs euerie one freely acknowledge and confesse our sinnes vnto the Lord, lay them open and naked before him: it is the best way

Vse 2.

1. COR. II. 31

way to get the pardon of them at his hands: indeede in the Court of man, to confesse our sins, is the next way to bring shame and punishment: but in the Court of God it is not so, but the next way to haue them couered, is to vncouer them, and to lay them open vnto the Lord: *I haue sinned*, saith Dauid, 2. Samuel 12. *The Lord hath taken away thy sinne, thou shalt not die*, saith the Prophet: When wee confesse them, then hee will couer them; *If wee iudge our selues, wee shall not be iudged of the Lord*: Oh then let vs not feare to confesse our finnes, & lay them open vnto the Lord with griefe and sorrow, yea, let vs deale as a poore prisoner condemned at the Barre, or as a poore Lazar and cripple, shew our soares, and lay open our wounds, and by that meanes we shall mooue the Lord to pittie and compassion.

The manner how
wee must
confesse
our sins.

Secondly, that we may so confesse our finnes, and make such an acknowledgement of them, as may bee a true Confession, and to bring
with

with it true and vnfained repentance.

We must first take heede that wee do know our finnes, the number of them, the greatnesse of them, the danger of them, how they make vs most vile in the sight of God, and most loathsome: wee must know that wee deserue hell-fire, and eternall condemnation for them: for till a man know his sinne, and his conscience be conuicted for it, and withall see the danger of his sinne, hee will neuer humbly and heartily confesse the same.

I know (saith Dauid) mine iniquities:] So did *Peter*, although, for a time, he did he knew not what, as a man in a Trance (for sinne may well be called madnesse) yet afterward he bethought himselfe, and considered what he had done, and lamented his follie with teares; And this is required of vs all, *Lament. 3. 40. O let vs search and trie our waies, and turne vnto the Lord.* And the Lord complaineth, *Ieremie 8. 6.* That hee did hearken, to see if there were any man that
would

would repent and turne vnto the Lord, but *there was no man said, what haue I done?*

And surely, this Complaint may be taken vppe against the people of this Land, That notwithstanding God hath cried and called vnto vs so often from Heauen, by his powerfull voice in his word, by his mercies and by his iudgements, so sensible, that if the Magicians in *Egipt* were amongst vs, they could doe no lesse then acknowledge it the finger of God; yet where is the man almost to be found that looketh backe vnto his owne waies, to aske this question of his owne heart to say; *Alas, what haue I done?* Or with *Dauid* heere; *I know mine iniquities.*

Now there is a two-folde knowledge of sinne: First, Generall. Secondly, Speciall. General knowledge neuer worketh any reformation; for this is found (for the most part) in all men, which can say they are sinners. But there is a speciall knowledge of sinne, which God will once discover vnto

vnto vs either in mercy to our good and saluation, as heere to *Dauid*, to *Peter*, to *Marie Magdalen*, &c. or else in wrath as hee did vnto *Indas*, *Caine*, *Achitophel*, &c. to their finall condemnation; which may teach vs all to pray vnto the Lord, so to giue vs the sight of our finnes, as that we neuer despaire of his mercy, that our finnes may neuer rise vp against vs to our confusion.

Secondly, our confession of our finnes must proceede from sorrow of hart for them, with a hatred of them, so as nothing doe more grieue vs, then our finnes.

And this our Saviour Christ insinuateth, *Matth. 11. 28.* *When he calleth onely such vnto him, as are weary and laden, euē ready to faint vnder the burthen of their finnes. And this doth Dauid himselfe confesse, Psalme 38.* *My sins (saith he) are as a weightie burthen, too heauie for me to beare:* For when men can runne away with their finnes, as though they were as light as a feather; it is an euident to-

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ken

ken they were neuer throughly humbled for them.

EXO. 10. 17
Matt. 26.

Thirdly, it must be frank and free, not wrung out by compulsion, as sometimes a wicked man, sometimes vnder the rod may confesse his sins, as *Pharaoh*, *Iudas*, and the like : But this Confession was onelie by compulsion wrung out of them ; it came not from any sorrow or hatred of sinne : but for feare of iudgement and punishment.

But wee must bee as forward and as ready to confesse them, to the glorie of GOD, as wee were to commit them to his dishonor. Thus did *Dauid* confesse his sinne, *Psalme 32. 5.* *I acknowledge my sinne vnto thee, and mine iniquitie haue I not hid.* It must be without all excuse or lessening of our sinnes, we may not mince them or excuse them : but lay them open in their colours, rather aggrauating them then lessening them.

Fourthly, wee must confesse our sins, with a purpose to forsake them. According to that of the Prophet, *E-*
Esay

say 55. vers. 7. Let the wicked forsake his waies; And the vngodly man his own imaginations, and returne vnto the Lord. There must be in vs a desire to forsake all our sinnes, and euery wicked way, else there is no true repentance: For one sinne is a sufficient holde for Sathan, and a sufficient Barre to keep out Christ Iesus: as wee may see by the example of *Herod, Marke 6. of Iudas, &c.*

This sheweth that most men and women doe not truely repent: for though they can say, *God be mercifull vnto vs, we are all sinners*: yet in particular they see it not; no, they think they keepe the Commandements of GOD: a man can very hardly perswade them that they breake any of the Commandements in particular, although in generall, and in a confused manner they confesse themselves to be sinners, yet in particular they doe not so: Nay, they are so farre from aggrauating their sinnes, That they rather extenuate them by all meanes possible; *I am not alone, nor,*

Vse. i.

I am not the first, nor, I hope I shall not be the last : as for any griefe or sorrow for sinne, it is farre from them, and they are farre from it.

Pse. 2.

This sheweth, that those, who though they confesse themselues sinners, yea in particular; yet because they doe it not with feeling, with hatred and detestation of sinne: therefore they be faulty: for wee should euen with right heaue hearts, and wounded soules, confesse our sinnes, with the greatest hatred of them as possible wee can: so, as often as wee speake of them, it should make our hearts toerne, and teares to stand in our eies.

Psal. 32. 5.

Vse. 3.

But most of all are here condemned, those vile beasts, and filthy sinners, who are so farre from speaking of their filthy and beastly sinnes, with hatred and dislike, that they doe in brauery speake of them, with a kinde of ioy and delight: now, who would euer think a man to be so vile, to brag of his owne shame, to boast of his owne filthinesse? If a prisoner
going

going in the way to the gallowes, should then bragge of his robberies, and villanies, and bee proud of his halter, what a desperate thing were that? And yet, such filthie beastes there be in the world, who are not ashamed to boast out their owne shame and filthinesse, to talke, yea to bragge of their owne vncleannes, and of their filthy drunkenesse, how they haue druncke so many dozens: how they haue made so many drunk: O wretched men! it is a wonder the house falleth not on them, or that God raineth not fire and brimstone from heauen to consume them.

[*And my sinne is euer before my eies.*]

D*avid* hauing shewed, how that he had freely confessed and acknowledged his sins vnto the Lord, heere hee sheweth the cause which mooued him so humbly to acknowledge the same; namely, because they were euer in his sight, and before his

Cause that
moued da
uid to con
fesse his
sinne.

cies: As if he should haue said, howsoeuer I haue a long time laine snorting in sinnes, and did not feele and see the danger of them; yet now being tolde of them by the Prophet, I see them, and so beholde them, that my conscience accuses me for them, and I can haue no rest, but my wounded Conscience doth vrge mee and compell mee to confesse my sinnes vnto thee.

Where first of all we may behold the cursed nature of sinne, when the Diuell tempts a man vnto it, he doth euer hide the misery of sinne; The curse of God due to sinne, the torments of hell, and the damnation of both body and soule in hell for euermore: These things the diuell doth labour to keep from mens eies; buzzing onely in their eares, the profite of sinne, gaine, commodity, pleasure, delight and sweetnesse of sinne, that so, shewing them onely the golden baite of sinne, and hiding the poisoned hooke, he might moue men to runne headlong into all sinne: But
when

when Sathan gets his purpose, and men be in his snare, and fallen into sinne: Oh how will hee then presse their poore consciences! then he wil loade them, and set out their sinnes to the full, in a most vgly manner; nothing then but hell fire, damnation, and the curse of God; that so (if it be possible) he may draw them into the gulse of dispaire.

O that men could consider this in time! how sinne wil one day change her countenance, howsoeuer it cometh at first in a flattering manner, pretending nothing but friendship: but in the end, will leaue a sting behinde it, euen a guiltie conscience, terrour of minde, and anguish of spirite. Wherefore let vs flie from sin, as from the biting of a Serpent, that we be not stung therewith vnto eternall death; *Knowing that the wages of sinne is death, Rom. 6. 23.*

Whereas *Dauids* sinnes being alwayes before him, did vrge him to confesse them, yea to repent, and beg the pardon of them, wee learne that

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Doctr. I.

An accusing conscience the meanes to bring men to repentance.

the remembrance of our finnes, and the calling them to minde, together with conscience accusing for them, is the way and meanes to come to true repentance, to make a man confesse them, and begge the pardon of them: whereas if they slippe out of our mindes, or we know them not, nor wee finde not our Consciences to accuse vs of them: Alas! we can neither confesse them, nor truely be humbled, and begge the pardon of them: And therefore *Dauid* confesseth heere, that by reason his finnes were euer before him, he was continually vexed, & tormented with the horreur of them, his conscience still accused and annoied him, and therefore hee is constrained and vrged humbly to confesse them, and to begge the pardon of them at Gods hands.

Whereas the wrath of God doth euer follow such as haue sleepe and drowne consciences, giuing them ouer to a reprobate sence, to a slumbering spirit, and to hardnesse of the heart,

heart, that they fall to be past feeling and can not repent, *Rom. 1. 28.* *Such as regarded not to know God, hee gaue them vp to their hearts lusts, vnto all uncleaneesse, and punished one sinne with another.* And surely it is iust with God, that hee should forsake vs with his grace, that haue forsaken him by our sinnes: According to that of the Prophet, *Psalm 81. 11.* *My people would not heare my voyce: And, Israel would none of mee: So I gaue them vp vnto the hardnesse of their heart, and they haue walked in their owne Conncels.*

So then hence wee learne that a man will neuer repent truely of his sinnes, seeke to God for pardon, neither is there any other way or means to be reconciled to God, but this, to feele the weight and burthen of his sinnes, and feeling his conscience to accuse him, to vex and to wound him till he finde God to be mercifull, and reconciled vnto him, for the pardon of them, and the appeasing and quieting of his conscience.

Seeing till such time as the conscience

Sight of
sinne first
step to re-
pentance.

Vse 1.

ence

Pfal. 6. 32.

77.

Actes 2. 37

Such may
suspect
their re-
pentance,
who feele
not sinne
to wound
their con-
sciences.

ence be wounded for sinne, and vex-
ed and tormented with it, a man will
neuer seeke for pardon : Then wee
learne hence, that no man can taste
of the sweetenesse of GODS mercie
in CHRIST for his saluation, till
hee haue tasted of the bitter fruite of
sinne, and of a wounded and distres-
sed conscience : Looke on *Dauid*, on
the Iews, and as for those that would
taste of GODS mercie, and yet are
loathe to feele the smart of sinne,
they deceiue themselues : we see that
ere the body be purged, men must
taste of bitter pilles, of bitter poti-
ons : And as for those who neuer
felt anie such grieve nor wound of
Conscience, no such astonishment
for their sins, they may iustly feare
their repentance is not sound, that
they haue not, as yet, beene truely
humbled, for it is certaine, that be-
fore wee can truely repent and be re-
conciled to GOD, we must haue the
feeling of the smart of sinne, and find
our hearts troubled, and our consci-
ences wounded.

This

This confutes that fond and foolish Opinion of many in the world, who if they see any one wounded for sinne, distressed in soule, crying out of his misery, and feeles his conscience exceedingly wounded, and begins, euen to dispaire of Gods mercy: what do men iudge of such a man, surely, that it is nothing but melancholy and dumpishnesse; and therefore they counsell him to bee merry, to go to merry company, to put away such odde conceits, such vaine, and foolish fancies; but alas poore soules they consider not that it is the special worke of GOD, wounding the conscience for sinne, that they feele the anger of God for sinne, and are troubled and vexed for that, and till God giue mercy, and reconciliation be had in CHRIST there can be no peace.

We learne hence, that it is better to haue an accusing conscience for sin, then to haue a dead conscience, a benumbed conscience: a sleepy and slumbering conscience: a seared and frozen

Vse 2.

Vse 3.

Dead conscience
heauie
Iudgemēt.

A^{ctes} 2.37

frozen conscience, for if a mans conscience doe daily bring his finnes to his minde, so that hee sees them before his eies; then he will be grieved for them, hee will confesse them and begge the pardon of them; but when a man hath a slumbering conscience that is benumbed, then hee goes on in sinne from day to day, neuer feelth any smart of it, nor euer desires the pardon of it; as the poore Iewes, who seeing their fearefull estate, crie out, *What must wee doe?* so doe all wounded consciences, seeing their fearefull finnes and damnable estate crie out for mercie, and seeke for pardon.

Oh it is a fearefull Iudgement of GOD to haue a sleepe or a drowisie Conscience, It is like a wilde beast, which so long as it lies asleepe, seemeth very tame & gentle, but when he is rowzed, flies into a mans face: Euen so, howsoeuer a mans conscience may seeme, for a time, to bee quiet; and men may thinke they haue a good conscience indeede, yet being

ing awaked by the hand of G O D , it will rent out euen the very throat of their soule.

Seeing *Dauid* doth acknowledge heere that his finnes being euer before him , awaked him , and vrged him instantly and earnestly to seeke for pardon : Weo learne that it is a good thing for vs to call our finnes to accompt, to haue them often in minde , to set them before our eies , the greatnesse, number, and heinousnesse of them.

First , it is a good meanes to prepare vs to true repentance and humiliation for them.

Secondly, it is a speciall means to make vs to hate and dislike them, seeing the danger of them, how loathsome they be in Gods sight.

Thirdly, the remembrance of our finnes makes vs wary that we fall not into them againe, but our former fals makes vs take heed of falling in time to come.

Fourthly, the remembrance of our finnes make vs pittie other men: because

Doctr. 2.
Necessary
duety to
call our
finnes to
account.

Lam. 3. 40.

cause, though they fall dangerously, yet we know we haue fallen aswel as they, therefore wee hope well God will giue them repentance.

Fiftly, the continual remembrance of our owne finnes, put vs in minde of Gods mercie in the pardon of them: And when men easily suffer their olde finnes to passe away and slip out of their minds, they will easily fall into new, and easily forget the mercie of God; and how much they be bound vnto him. *Paul* hee giues vs an excellent example, who remembring how hee had persecuted the Church, saith: *Notwithstanding God was mercifull vnto me*: So that the continuall remembrance of our finnes puts vs in mind of Gods mercifull dealing with vs, and must stirre vs vp to thankesfulnesse.

2. Timor. 1.

For if wee forget them, the Lord will remember them; and if wee remember them, the Lord will forget them: This then should make euery man beware how he forgetteth his finnes, and casts them carelessly behinde

hinde his backe; for this is a signe that GOD remembers them, and will call that man to account for them.

This shewes the great impietie of those men and women, who seeke all means to put their sinnes out of their minds, to smother the checks of their consciences, by sports and pastimes, by merry company, or by some other means to keepe themselves from the sight of their sinnes, they can not abide to heare of them by others, or to thinke of them themselves, but put away the remembrance of them by all meanes possible: how should these euer repent and be humbled for them, how should they confesse them with teares, and begge the pardon of them.

It must stirre vs vp to the serious and often meditation of our sinnes, to keepe them in memorie, our olde sinnes and new sinnes, open and secret, euen the sinnes of our youth to humble vs, and to cause vs to keepe in minde the endlesse mercie of God
in

Vse. I.

Note of a
wicked
man.

Vse. 2.

Psalme 25

Pfal. 4. 5.

in pardon of them : and therefore we should doe well to set some time apart to call our life to account; *Tremble and sinne not : commune with your heart vpon your bedde, and bee still:* Where *Dauid* calls vpon *Sauls* Courtiers, to feare Gods iudgements and threatnings : it is a speciall means to humble vs, and to moue vs to repentance, to keepe a note of all our sinnes, and slippes, and falls, that we may euer haue matter to humble our hard and stony hearts.

Use 3.

Cause why
so few doe
repent.

Wee see the cause heere why so few doe truely repent and confesse their sinnes to God, and begge the pardon of them; namely, because their sinnes be euer out of their sight, though they prie into and espie the sinnes of other men, and haue them in their sight, yet doe they cast their owne behinde them : and by that meanes neuer setting their sinnes in sight, they forget them, neuer bee humbled for them : but the Lord threatneth all such, that if they will not set their sinnes before them, then will

will hee take the paines to set them all in order before them, one by one, *Psalme 50. I will reprove thee, and set before thee the things that thou hast done. O consider this ye that forget God, lest hee teare you in peeces, and there be none to deliuer you.*

When as *David* saith in the confessing of his sinnes, that they were euer in his sight; first they all this while grieue and vex him, wound his soule and conscience, we learne that sinne once knowne and felt, doth so accuse and wound the conscience of a poore sinner, that there can bee no rest and quietnes vntill it be pardoned: for it was euer in his sight, and before his eyes, troubling and vexing his minde, and wounding his conscience. And as it was with *David*, so it fares with euery poore sinner; after the Lord in mercie opens our eyes, to come to the knowledge of sinnes and our misery by them, so as our conscience doth accuse vs, & we feeble the weight of Gods anger pressing downe our soules; there can

Doctr. 3.

Sin once knowne doth euer accuse till it bee pardoned.

Note.

be nothing but hell and anguish for the present time : nothing but extreame sorrow and vexation of spirit, till wee finde some comfortable answer from GOD for the pardon of them ; as we see a poore prisoner, arraigned, convicted, and condemned to death : there is nothing but sorrow and griefe, no ioy in wife, child, friends, lands, liuings, gold, or filuer, meate or musicke : onely the gracious pardon of the King can reuiue him, and make him a glad man. So it is with a poore sinner arraigned in his owne conscience for sinne, convicted and condemned in his owne soule, before the barre of GODS Iudgement : nothing can now comfort him and cheere him vp, and reuiue his wounded conscience, but the gracious pardon of GOD, the generall pardon of GODS mercie, sealed with the blood of the Lambe of GOD that takes away the sins of the world.

Vse. 1.

This shewes the miserable and pitifull estate of many thousands in the world,

world, who lie in sin, rot in sin, and neuer seeke for pardon, neuer seeke for merrey at the hands of God: and if they finde and feele their sins, then they run to this vanitie and that pastime, to smother the checkes of their consciences, and by merry company, eating, and drinking, carding, dicing, &c. seeke to stop the mouth of their consciences, and to smother it: But alas, wee see this is cold musicke for a wounded conscience: *Saul* thought to haue preuailed by this, at what time hee called *Dauid* to play and make musicke before him: but by and by his wound was greater: for these men that seeke by such deuices to stop the mouth of their consciences, they doe as a man that is in the fit of a burning agew: he is hote, and to coole his heate, he drinketh a draught of cold water, that indeede (for the present) will somewhat alay the heat of his stomacke, yet by and by his fit is increased, and made the worse.

Indire&
course
that world
lings take.

Let vs neuer giue any rest vnto

Use. 2.

M 2

our

Rom. 5. 1.

our soules, till wee haue gotten the assured perswasion of the pardon of all our sins: for so long as the conscience doth accuse for sin, so long we shall finde no rest nor quietnesse, no, there is no peace till wee bee reconciled to God by true repentance, and till the conscience leaue accusing, let vs neuer leaue repenting and humbling our selues for the pardon of our sins.

Doctr. 4.

It is to be obserued, that *Dauid* in the confession of his sin saith, *I acknowledge my sinnes*: not speaking of his great sin of Adulterie alone, but of many sins wrapped vp together: for hee did not onely commit adultery with *Bethshaba* the wife of *Urias*, but shead his guiltlesse and innocent blood: yea with him caused, as it is like, many of his good subiects and loyall souldiers to be flaine: hee sought to couer his sin closely and cunningly, by bidding *Urias* to goe home to his wife, that so the childe might be thought to be his: And to all these he added this, that hee layed the

the whole Church of God open to the enemy, to the anger of God.

Hence then note for our instruction, that *David* confessing that one sin will neuer goe alone, but sin goes by couples, by heapes, one in the necke of an other: as hee that taketh a chaine by the end, and pulleth but one lincke, all the rest doe follow: so, if a man let liberty to one sin, that sin will not goe alone, but draw another: adultery will often bring murder with it; swearing lying with it: so drunkennesse whooredome, &c. The Apostle biddeth vs, *Not to walke as children of darkenesse, in surfetting and drunkennesse, not in chambering and wantonnesse, not in strife and enuying: shewing vnto vs that sinnes goe by couples, and one draws on an other, and will hardly goe alone.*

Sin neuer goes alone

Rom. 13. 13

It is like the Gangrene or Canker, it fretteth and eateth further and further; the hand infecteth the arme, and the foote the legge, and so one member an other, till it hath diffused it selfe ouer the whole body, if the

part that is infected be not cut off at the beginning. This doth the Apostle teach, 2. Tim. 2. 16. *Stay prophane and vaine babblings, for they increase vnto more vngodlinesse, And their word will fresse as a Canker.* Saint Iames also sheweth the fruitfulnessse of sinne, saying; *When lust hath conceived, it brings forth sinne, and sinne when it is finished it brings forth death.* And as sin doth increase, so doe Gods iudgements, *Leuiticus 26. 22, 23.* *If yee walke stubbornely against mee, and will not obey me, I will then bring seuen times moe plagues vpon you, according to your sinnes: yet if by these yee will not be reformed by me, but walke stubbornely against mee, then will I also walke stubbornely against you, And I will yet smite you seuen times for your sinnes.* And thus we see againe how God will keepe a proportion betwixt our sins and his punishments.

Vse. 3.

Seeing this is the cursed nature of sin, that it will neuer go alone, but one will draw on an other, whoore-dome, murther, hypocrisie, &c. it stands

stands vs all in hand to take heede wee giue liberty to no sinne, liue in none, delight in none: for if we do, we shall finde that one sin will neuer goe alone: but let vs abhorre all, hate euery sin, and striue against all: wee see this common in the world, that if a man shall yeelde to one sin, by and by it will draw him to an other: and often (as it was in *David*) whoredome will bring murther with it, sometimes of the husband, sometimes of the childe, sometimes of two or three: And therefore let vs be carefull to shunne and auoyde euery sinne, liue in none: for though one sinne be enough to carry a man to the gulse of hell: yet one will neuer goe alone.

Note.

Wee see this in the example of *Caine*, *Genes. 4.8.* he was reprobued of God for his malice conceiued against his brother; *But hee hearkened not to the voyce of the Lord, but hardened his heart, and shed innocent blood, euen the blood of his brother.* This appeares in *Iudas*, *Matth. 26.* hauing

once entertained Couetousnesse in his heart, fell from Couetousnesse to Treason, and at last became a verie diuell incarnate. The like wee may beholde in *Saul* 1. *Samuel* 16. 1. who fell away from GOD steppe by steppe, vntill the Spirit of GOD had vtterly forsaken him, and hee brake out in open rebellion against Almighty GOD: For as amongst all the blessings which the Lord doth bestow vpon the sonnes of men in this world; a soft and tender heart is one of the greatest, which is checked and controuled, and soone made bleede: so there can bee no greater curse laide vpon man, then to haue a rebellous heart, which hoordeth vp euery day vengeance against it selfe.

 VERSE. 4.

4 *Against thee · against thee on-
lie haue I sinned, and done this
euill*

*euill in thy sight, That thou
mayest be iust when thou spea-
kest, and pure when thou iud-
gest.*



IN this verse, and the two
that follow, *David* pro-
ceedeth in the humble ac-
knowledgement and con-
fession of his finnes: first his actuall
finnes: secondly, from them he com-
meth to the fountaine and beginning
of all sinne, namely, his naturall cor-
ruption wherein hee was conceiued
and borne: and this originall sin hee
speaketh of in the next verse follow-
ing.

This fourth Verse containeth in it
two parts: first, a free acknowledgement
of his particular, speciall and
actuall finnes: in the second, he doth
cleare the Lord of all cruelty and in-
iustice, that howsoever the Lord had
not onely sharply reprovued him by
the ministerie of *Nathan*: but also
punished him and grievously afflic-
ted him for his finnes, in taking a-
way

In this
verse *Da-
uid* know-
ledgeth
his special
finnes.

Two parts

way the childe that was borne in Adultery : yet hee doth acknowledge the Lord to be iust and righteous in all his waies.

Two parts

In the first part of the Verse, consider first, the partie to whom he confesseth, *Against thee : Against thee onely*, where he sheweth the great dolour and extreame griefe of his minde for his sinne against God, in that hee doubleth the words, *Against thee, Against thee* : secondly, wee are to obserue how he doth acknowledge his speciall and particular sinne, namely, adultery, murder, and shedding of innocent blood, *I haue sinned and done this euill in thy sight.*

I

[*Against thee*] These words are expounded diuersly: First, that it is as much as if *Dauid* should haue said, O Lord, howsoeuer I haue grieuously sinned, in committing adulterie and murder: yet I haue so hidde my sinne from man, that there is none that knew it but thou alone : so that he acknowledgeth all the sinne was
against

against God, because no mortall man was priuie to his sins.

Others expound it thus: That although *Dauid* had offended against man, yet he was especially wounded and grieued, for that hee had broken the Lawe of God: So that though it be true that he had done great wrōg to his faithfull seruant, and most loyall subiect *Urias*, yet here was that that killed his heart, and wounded him to the quicke, namely, because he had offended his most mercifull and louing God; as if he should haue said, O Lord my God: although the whole world should cleare me, and no man liuing should accuse me: yet it griueth me at the heart, because I haue offended thee my most mercifull God.

Hence first I note, that howsoeuer a man may hide his sinne from men, and Angells, yet it is impossible to hide it from the al-seeing eyes of the Almighty. *Dauid* had committed adultery closely, hee had laboured to hide it, & couer it, by marrying *Beth-shaba*

2

Doctr. 1.

A mans
sinnes are
open be-
fore God.

Genes. 37.
1. Reg. 21.
Reu. 2. 18.
Psal. 139.
Be as thou
seemest,

Or seeme
as thou art

Shaba the wife of *Vrias* : but yet alas,
all his shiftes and cunning fetches
could not hide it from GOD : he saw
it, and obserued it, and now *Dauid*
confesseth the same ; *Against thee* ,
Against thee : The like wee shall see
in *Iosephs* brethren, when they solde
him into Egypt ; so in *Iesabel* in put-
ting *Nabaoth* to death : so in these
dayes men be cunning to commit a-
dultery closly in the twi-light, in the
darke corner, in close and secret ma-
ner ; to lie, steale, deceiue, commit
adultery, fornication, & all vnelean-
nesse : But poore soules, they doe
deceiue themselues, for thou canst
not hide thy sinnes from GODS all-
seeing eies, night and day is all one
to him : Yea the Lord doth search
the very heart and reines, *Vnderstan-*
ding our very thoughts long before : 1.
Reg. 8. 39. *The Lord sercheth al hearts,*
and understandeth euery worke of the
minde. Againe, *Psalme 139. 2. Thou*
knowest my sitting downe, and my rising
up, Thou understandest my thoughts long
before. There is not a word in my tongue
but

but thou (O Lord) knowest it altogether.
 And surely when this perswasion taketh place, that the Lord is present euerie where, and sees all things: there doth religion, conscience, and obedience beginne in that man: for hee that hath the Lord alwayes before him, will not greatly fall, *Psalme 16.8. Hebr. 4.13.* For the Lord will find out euery transgression, though neuer so secretly concealed, which may teach vs in all things to keepe faith and a good conscience, for although we may delude men, yet we cannot deceiue the Almighty.

This condemns the extreame folly and madnesse of men and women, who if they can hide their sins from men, they care for no more: And therefore doe they labour to commit them closely and cunningly, but vse all thy skill, cunning, and pollicy, yet thou canst by no means hide thy sins from the cleare sight of God.

Thou maiest lie, dissemble and deceiue so closely, that no Man nor Angell can detect thee: thou mayest com-

Vse 1.

Follie of sinners described.

Note.

Hebr. 4.13.

commit Adultery in the darke, and vnder a Canopie, so as no man liuing shalbe priuie to it: thou maiest steale when none can see thee; but all this while, remember that thou standest naked before GOD: hee sees thee, his all-seeing eyes, like a flame of fire, pierceth into thy heart and in-trailles: many men like *Gebezi* when they haue sinned, can wipe their mouthes smoothly, and demurely say, *Thy seruant went no whither*: But let them remember euer, that it is impossible to hide their finnes from God, though they may couer them from men. But of this hereafter.

Isc. 2.

This Doctrine may serue for an excellent preseruatiue against all secret finnes, for this is the cursed nature of man, to abstaine many times from actuall finnes onely for shame or feare of punishment, which otherwise would make conscience of no sinne. Oh that such men would remember, that though they be out of the sight of men, yet they bee in the
the

the presence of the Almighty, hee sees them and beholdes them, euen in the darkeſt night, and in the ſe- creteſt corner, his eyes are like to a flame of fire, *Reuelat. 2. 18.* And al- though men may bleare the eyes of men, yet they cannot bleare the eies of the Almighty.

It would bee an excellent meanes to bridle them, and to keepe them from many horrible finnes, which o- therwiſe they would commit. For the Lord looketh narrowly vpon vs, and ſearcheth very ſtriſtly into vs, wee can not haue the leaſt vncleane thought within vs, but hee which is moſt pure doth ſee and beholde vs: hee could diſcouer *Indas* his hypo- criſie, and therefore called him a di- uell. He ſees againe *Nathanael* his ſinceritie, and therefore pronoun- ceth him a true *Iſraelite*, *in whom there was no guile*: So that they that com- mit ſinne in ſecret, hee that ſees in ſecret, will one day reward them o- penly. When *Cain Gen. 4. 5.* brought vnto God an Oblation of the fruit
of

of the ground, hee had no regarde to him, nor to his offering, because that the Lord saw the secret hypocrisie of his heart. And this is the reason that *David* vseth to perswade *Solomon* his sonne, to haue a care to learne, and to practise the will of God, 1. *Chron.* 28. 8. *And thou Solomon my sonne, know thou the God of thy Fathers, and serue him with a perfect heart, and with a willing minde, for the Lord searcheth all hearts.*

Doctr. 2.
What sorrow it is that accompanies repentance. The person whom he had offended.

Dauids sin aggravated.

When as the Prophet *David* repeateth the words, *Against thee, Against thee:* heere marke the extreame sorrow and griefe of *Dauids* heart, that he had sinned against his mercifull God, what was it that so grieued his soule? The shame of his sinne could not: for that was not knowne but to God onely; neither feare of punishment, for what man durst be so bolde as to call him to account, but that hee had beene so vile and wretched, to sinne against his most louing God, this was the thing that made his heart to bleed: which must teach

teach vs all this lesson, that whensoever we fall into any sin, this consideration aboue all other should sinke deepest into our hearts; namely, the consideration of the person whome we haue offended; and that not simply against man, but against GOD himselfe.

And this sin of *Dauid* is aggrauated in diuers respects.

First, *Nathan* telleth him, that Almighty GOD had giuen him that Kingdome, and the Wiues of his Lord, and if that had beene too little, hee would haue giuen more, 2. *Sam. 12.*

Secondly, that *Dauid*, a man whom God had so honoured, that had taken him from a sheepe-folde, and gaue him a Scepter, which by his mightie power made him escape the hands of all his enemies, and had graced him with the gift of his Spirit: Who had made so great proceedings in Religion, and the worship of GOD: it could not but cut him and wound him at the very heart that

N

he

he should so lowly fall.

Thirdly, in that his example should bring a great slander to the Church of God, and open the mouthes of the vncircumcised Philistims, to reproach them and reuile them, as we see in *Shemei*.

Fourthly, in that he had by his sins laid open the Church and people of God to his iudgements, to plague and punish them.

True note
or open-
ance.

Now from this practise of *Dauid*, we learn that which I taught before; namely, that the children of God are grieved for sinne, because it offends and displeases their mercifull God: *Dauid* needed not to haue beene so much troubled for his sin, cyther for shame, for it was not knowne but to God alone; or punishment, for none could call him to account: but that hee had offended his mercifull God and louing Father, it did torment and vex his conscience exceedingly; so enery childe of God that truly repents of sinne he is more grieved for sinne, because it offends God, then for

for feare of shame or punishment. As we see in *Dauid*, *Psalme 119*. *I haue hid thy word within my heart, that I might not sinne against thee.* The like we may see in *Ioseph*, *Gen. 39*, when hee was tempted to lewdnesse by his adultresse Mistresse, his answer is worthe to be remembred of vs; *How can I doe this great wickednesse and sinne against God?* The wrong that hee should haue done vnto his Maister, did not so much preuaile with him, as that he knew he should sinne against God; And the like may bee said of *Peter*, *Matth. 26*. Who remembering how kinde and louing CHRIST had beene to him, euen to pray to his Father for him, when Sathan desired to buffet him: That tolde him, *Matth. 16*. *That the gates of hell should neuer preuaile against him.* The looking backe of this his Maister wounded him to the heart, that hee should sinne against him, so cowardly to deny him.

Well, seeing this is the nature of true repentance, of godly sorrow,

Vse 1.

N 2

and

and remorse of conscience for sinne, that the childe of God is grieved for sinne; because it displeaseth God his most louing and mercifull Father, as in *Ioseph*, *Dauid*, the Prodigall sonne, &c. let vs labour to finde our hearts thus affected, that wee can mourne for sinne, because it is sinne, and offendeth God our louing Father; though none knew of it, nor could accuse for it, nay although there were no hell, nor Iudgement to condemne vs, yet that wee finde our hearts wounded for our secret finnes, for our close finnes and hidden corruptions; because wee know they offend our most gracious God and louing Father.

Let it be farre from vs to say with *Pharaoh*, *Exod. 5. Who is the Lord?* that I should be afraid to sinne? Oh! know (O man) whosoever thou art that exaltest thy selfe in this manner, to sinne with a high hand against the Lord, That the Lord is as a consuming fire: It is hee that drowned *Pharaoh* for all his pride, *Exodus 14.*

It

It is hee that made Ierusalem a heape of stones, *Matth. 29.* It is hee that sent lice vpon *Herod, Actes 12.* and fire vpon Sodome, *Genes 19.* Learne therefore to know God aright; And it will make thee quake and tremble to sinne against him.

This sheweth that most mens repentance is but counterfeite and vnfound; for were it not for feare of shame and punishment, they could be content to commit sinne, to liue in sinne from day to day, as *Potiphars* wife tempted *Ioseph* continually to sinne and vncleanesse; alas shee thought not, that God should see or beholde it: But whatsoeuer thou arte, valesse thou finde thine heart humbled for thy close and hidden sinne, and secret corruption, I tell thee thou art not truely humbled: the veriest beast and Atheist that euer liued may confesse his knowne sins, and in regarde of the shame and punishment be sory for them, as *Pharaoh, Iudas, Saul, Simon Magnus, &c.* but heere is godly sorrow which brings

Vse. 2.

Genes. 39.

Exo. 20. 17
1. Sam. 15.
Matt. 27. 3
Actes 8. 25

A simile.

repentance neuer to be repented of, to be grieued for sinne, though wee should haue neither shame nor punishment, seeing it offendeth a gracious and mercifull God, as we see two children, one is a naturall, louing and duetifull childe; and hee is loath to offend his father, though he neuer corrects him, because he sees his father kinde vnto him: An other that is of a froward nature, hee is loath to sinne before his father, for feare of the whip, and therefore out of his fathers sight he will play his pranks.

Doctr. 3.
A penitent
person ne-
uer excu-
ses his sin.

In that *Dauid* thus laies open his sinne, though it was secret, and doth aggravate it: wee learne that he that truly repenteth of his sinne, will not excuse it, mince, hide, and cloake it, and seeke starting holes to conceale it: But he will truely and humbly acknowledge it, lay it open and make it manifest vnto God: hee doth not blame the folly of the woman: nor by any meanes seekes to hide his sin, but laieth it open before the Lord,

Against

Against thee haue I sinned : so it is the manner of Gods children that doe truely repent to lay open their finnes in the worst & vilest maner, to make them greater, not lesler.

Well then, this doth shew, that those men are not truely humbled, neither yet haue truely repented that doe seeke starting holes for sinne : I am not alone, if I goe to hell, I shall haue more company : It is but the fashion, and if I doe no worse then sweare by faith, troth, &c. the Lord, I hope, will pardon me : This excusing and cloaking of sinne, is a signe of a naughty and dissembling heart : that that man or woman is not truly humbled as they should : we see this in *Saul*, he was so farre from aggravating and increasing his sinne, that he found out many excuses, *The people did it, and it was to offer Sacrifice :* So the wicked at the day of Iudgement are so far from confessing their finnes, that they excuse them : so that it is a note of a wicked and gracelesse heart to excuse sinne : to hide it, and

Vse. 1.

Note of a wicked mā

1. Sam. 15.
Matth. 15.

Pro. 28. 23 couer it, and he that doth so, shall neuer finde mercy.

Against thee : Against thee only haue I sinned.

IT may heere bee demanded how *David* could say that he had onely sinned against God? Did he not sinne against *Urias*, his faithful seruant, and louing subiect; first, in committing adultery with his wife, and then in causing his innocent bloud to bee shed? How then could *David* say heere, *Against thee onely haue I sinned?*

I answer: First, *David* had sinned indeede against *Uriah*, and that two maner of wayes; first, in his wife, not in his goods, for then perhappes hee might haue made amends, but taking his wife out of his bosome (as *Nathan* telleth him) hee could neuer make a recompence: when *Abimelech* a heathen King *Genes. 20.* did ignorantly take *Abrahams* wife into his house,

house, when hee knew the same (although he defiled her not) gaue *Abraham* a large gift for satisfaction. What satisfaction then might *Dauid* giue, being not a heathen man, but a Prophet of the Lord, who willingly takes the wife of *Uriah*, and defiled her?

Secondly, besides his wife, he taketh away his life also: The Diuell could say, *Iob* 2.4. *Skinne for skinne, and all that a man hath will hee giue for his life*: yet as precious as a mans life is vnto him, *Dauid* addeth this iniurie to the former, taking away his life also.

Againe, *Dauid* sinned, not onelie against the husband, but against the Wife also, corrupting her chaste minde, and alluring her vnto follic.

And vnto this sinne committed against *Uriah* and his wife, I might adde the sinne against the childe begotten in bastardie; the innocent bloud of all those of his loyall Subjects that were slaine with *Uriah*, his
sinne

sinne against his owne house and family : As also his sinne against the whole Church and people of God, laying them open to Gods iudgements for his sake. But yet all these sinnes against men , how great or grieuous soeuer they were, hee accounteth them as nothing in comparison of his sinne against God, and therefore saith, *Against thee onely haue I sinned.*

Secondly, I answer ; that all sinnes of what sort soeuer they be, they bee great sinnes , because they be against the Lawe of God : And were it not for the Lawe of God, forbidding sinne , and commaunding vertue, there should bee no sinne : for what is sinne but the transgression of the Lawe of God ? And therefore *Dauid* acknowledgeth his sinnes were against God, he had rebelled and transgressed his Lawe and Commandement : hee had not now to doe with *Vriah* or any mortall man : But with the iust and most righteous God, whose holie Lawe hee had most

most rebelliously broken and violated : for if the Lord had not forbidden men to commit Adulterie, it should be no sinne : and if the Lord had not said, *Thou shalt not kill* : it were then no more sinne to kill a man, than to kill a dogge : But seeing the Law of God forbiddeth it, therefore it is sinne, and deserueth eternall damnation. Hitherto of the sence of these words.

Rom. 6. 23.

Seeing all sinne is the transgression of the Lawe of God, whether it be immediately as the sinnes of the first Table, or mediately, when in sinning against our brother, we doe sinne against God : It followeth that God alone can pardon and forgiue sinne; for it belongeth to him alone to pardon the fault against whom it is committed : but all sinne is against Gods Lawe : therefore, hee alone can pardon and forgiue it : And this is affirmed by the Pharisees, *Who can forgiue sinne but God onely?* Luke 5. 21.

Doctr. I.
God alone
can for-
giue sins.

No creature hath this power, for
he

he that can forgiue finnes, must be able to take away the punishment of sinne, which is death, hell, and damnation. Now then to say that a man can properly forgiue sinne, is in effect to say, that a man hath power ouer death and hell, which can not be.

Vse. I.

Pope Antichrist.

2. Theff. 2.

Seeing none can pardon sinne but God onely, because all sin is against God alone: no man on earth, no Saint or Angell in heauen can pardon and forgiue finnes, but God onely: This condemneth the blasphemous and cursed doctrine of the church of *Rome*, who doe holde and teach, that the Pope can as truly and as properly forgiue finnes, as God himselfe. This one point of doctrine taught and held by the church of *Rome*, doth proue their Pope to be Anti-christ, euen that man of sin the Apostle speaketh of, who makes himselfe equall to God: and as Almighty God can pardon finnes, so will his holinesse pardon sinne: and whereas God neuer gaue any sinner pardon

pardon of sinne, before they were committed and repented; yet the Pope can, and doth giue out his pardons for a peece of money, for sinnes past, present, yea for twentie yeares to come: for treason, for murder, adultery, yea any sinne: then which, what can be more blasphemous and dangerous to giue men licence to sinne, and open a gappe to all manner of villany? For who will be afraide to sinne, if he may haue a pardon for sinne before it bee committed.

Horrible
impietic.

Seeing *Dauid* confesseth that hee had sinned against God alone, hee doth acknowledge, though all men should pardon his sinnes, and wincke at it: yea should seeke to flatter him being a King, yet he could not be so satisfied, because the sinne was against Gods Laws and Commandments: and therefore hee seeketh to God for pardon: so when wee sinne against men, offend our neighbour and brother by lying, adultery, murder, &c. yet let vs know we haue to doe

Ps 2.

God offended when
our brother is
injured.

Note:

doe with God, and though all men should pardon me, and winke at my sinne; yet, vnlesse the Lord seale my pardon, it is not worth a button; when great men sinne by adulterie and murther, by oppression and cruelty, they haue their claw-backes and flatterers, who will smoothe and flatter them, lessen and excuse their sinnes; yea, say all is well done: but alas! when the Law of God is broken, vnlesse hee pardon, all the flattering and soothing of men, is nothing worth.

Ue. 3.

Seeing all sinne, to speake properly, is against God, because it is the breach of his Law; therefore it followeth, that all the punishing of sin belongs to God: he alone is the auenger of sinne, *Vengeance is mine,*

• Rom. 12. 19

saith the Lord, and I will repay. Where the Apostle sheweth, that all punishing and reuenging of sinne belongeth to the Lord alone, because that God alone is the person which is wronged and iniured, and not man, to speake properly; seeing not mans lawe,

law, but Gods law is violated and broken: And if his Lawe were not broken, no man, nor any other creature should haue any cause to complaine, and therefore all punishing and vengeance for sinne belongeth properly to God, and vnto such whom hee shall appoint to bee his Lieutenants on earth, and ministers to stand in his stead to punish sinne.

And therefore first this sheweth, that those men do much offend, who when the Law of God is broken by wicked and vngodly men can winke at their sins, and will not vnſheathe the Sword put in their handes to the eud to smite the same. But can suffer many great and horrible sinnes to be committed, that the Lord himſelfe many times is faine, by the sword, plague, pestilence, or other wayes to execute Iudgement on vngodly men, sweeping them away by heapes.

This practise of *Dauid* condemns *Vſe 4.*
the common practise of the world:

if

if men doe sinne, and doe some euill that is knowne to the world, what doe they then? They seeke to pacifie the partie offended, to stay his displeasure, eyther by money, or by friends, or by some other meanes: but alas! they regard not the anger of God, whose Maiestie is offended and Lawe transgressed: But *David* heere confesseth that hee had not to doe with man, but with God, whose most holy and righteous Lawe hee had broken; and although all men would willingly haue pardoned the fault, yet that could not content him till he had got the pardon of God sealed in the blood of Christ Iesus: So let vs, though we must, and may, labour to be reconciled to men, yet let vs looke vp higher to the hand of God: to be reconciled vnto him, to begge pardon at his hands, and to be at one with him: alas! what shall it boote vs to get the Kings pardon, for murder, adultery, theft, &c. if the King of heauen pardon not, and doe not forgiue the same? what if wee can

Note.

can appease the anger of man, and be in danger of the iust and seuerer anger of the eternall God? And therefore let vs goe to God, flie to him, labour for reconciliation with him.

If any doe object, it seemeth that wrongs done to men, are no finnes, and to be repented of: I answer, That followeth not: For whether the wrong be done directly against God himselfe, as all the commandments of the first Table concerne God: or indirectly against God, and directly against our brother, as all the finnes of the second Table concerne our brethren: yet, insomuch as the Lawe of God is broken, either in the first or second Table; therefore the chiefest fault & wrong is against God himselfe: yet wee are not to thinke that finnes done against men are no finnes: but that wee are to be humbled for them, because in sinning against our brother we sinne against God, whose Lawe we breake: and therefore wee must restore foure

Object.

Answer.

O

fold,

fold, wee must be reconciled to our brother, and seeke to right wrongs done vnto him: Thus much of the person to whom *Dauid* confesseth, not to any masse-priest, but to God alone, who alone was offended, & who alone could pardon his fault.

Now in the second place wee are to come vnto the thing confessed: namely, his particular sinnes and impieties, *And done this euill in thy sight*: In the former words *I haue sinned*, he spake more generall: in these words he points out his particular and speciall sinne, *And done this euill* (adultery and murder) *in thy sight*.

Doctr. 1.

Marke what is that which most wounds *Dauids* conscience and troubles his minde: not so much feare of shame and reproach in the world: nor yet feare of punishment: but his sinne, his vile sinne is it that wounds him, that galls him, that doth kill his heart, and grieues his poore soule, *Against thee, Against thee haue I sinned*: as if hee should haue said: O my God, it grieues me exceedingly, and wounds

wounds my heart, that euer I should be so vile to sinne against thee my gracious and mercifull God : I care not for the shame of the world, or feare of punishment, but my sinne, my sinne is that which doth wound me, and gripeth mee at the heart.

So that our lesson is this, that the childe of God that truely repents, nothing more grieueth him then sin, because it is sinne, and breakes the Law off; he is more grieued for sin then either for shame or punishment.

Well, seeing this is true repentance, to be grieued for sin, and that more then all other things, not for feare of shame or punishment so much, as because it offends a mercifull God, and loving father; lets trie our repētance: art thou grieued more for sin then any thing else, because it offendeth God and displeaseth him? and couldest thou mourne for sinne, if there were no shame nor punishment, hell nor iudgement? it is a certaine signe of true repentance: but alas! those that can weep for feare of

Vse.

punishment and shame of sinne, many times are nothing at all grieved for sinne, in regarde of God, whose most holie Lawe is broken : And therefore their repentance is not sound.

Doctr. 2.
Acknow-
ledgemēt
of parti-
cular sins
required.

Marke how *Dauid* doth not onely in general acknowledge his sinne; but he points out his particular euill, and speciall sinne of close adulterie and murder; *I haue done this euill* (this grievous sinne) *in thy sight* : Howsoever I laboured to smother and hide it, yet thou wast an eye-witnesse and very priuy vnto it : So then hence wee may learne, that in true repentance, there must be acknowledgement and confession of our particular sinnes and offences, that we may say, *I haue sinned, and done this euill in thy sight* : lying, stealing, drunkennes, whooredome, murder, &c. We must come to particular and speciall sins: *Dauid* hee acknowledgeth his particular sins, of numbring the people, and of matching with the vncircumcised nations.

1. Chr. 21. 8
Ezra 9.

And

And thus doe the people of Israell deale in their conuersion, 1. *Sam.* 12. 19. *Pray for thy seruants to the Lord, that wee die not, for we haue sinned in asking vs a King, Besides all our other sinnes.* So the Apostle *Paul* 1. *Tim.* 1. 13. declareth there, that many things troubled him; yet this especially, that hee had beene a blasphemers, a persecuter, and an oppressor, not worthy to be called an Apostle. This appeareth likewise by the example of the Iewes, *Actes* 2. As also in the conuersion of *Zacheus*, *Luke* 19. who hauing been a griper and an oppressor, offered to make full restitution; So that wee see it is a certaine note of true repentance, to be touched with the feeling of a mans particular sins committed against God.

Seeing *Dauid* and all the seruants of God, when they haue beene truly humbled, haue repented and confessed their particular sinnes, vnto the Lord, this shewes most men and women haue not true repentance, but onely the shadow of it; Alas! the

Vse. I.

vilest Atheist in the world, a reprobate, and one that shall neuer bee saved, may confesse this in a generall and confused maner: we are all sinners: but if we will truely repent in deede, wee must looke to confesse our particular sinnes, to finde them out one by one: and to acknowledge them vnto the Lord with griefe, and sorrow and hatred of them: but alas most men and women content them selues, in generall termes, to confesse they bee all sinners, although they know not in particular wherein they haue offended, yea if they be examined in particular, they thinke they do keepe all the commandements of God.

But we must vncape our selues, & vncouer our particular sinnes, if we would haue God to couer them with the bright robes of Christs righteousness; If a sicke man come to the Physition, and onely tell him hee is sicke, and neuer shew him his particular griefe and disease that troubleth him, and the manner thereof,
with

with all the circumstances belonging to the same, he can neuer looke to be cured: So likewise if we come to God the Physition of our soules, and say only, *We haue sinned*, we cannot assure our selues of pardon. Our vnknowne finnes we must therefore confesse generally, but our knowne finnes wee must confesse particularly, as the Prophet *Dauid* here, doth, *And done this euill*; So in the first booke of the *Chronicles* 21. *I haue sinned greatly, Because I haue done this thing*, that is, numbring of the people. So that wee see it standeth vs greatly in hand, euen with grieve of heart to confesse our particular sins, and to giue Sentence against our selues, and to pray as for life and death for the pardon of them, otherwise our repentance is as it were but in shew and for fashion sake, which is neuer acceptable with Almighty God.

Seeing it is necessary in true repentance, to finde out our speciall

Vse. 2.

sinns and particular euills and impie-

ties : we see that it stands vs in hand to be throughly acquainted with the Law of God : for by the knowledge of the Law comes the knowledge of sinne; and that man that hath the best insight into the Lawe of GOD, hath the greatest sight of his sinne, and of his misery, and is most humbled and most stirred vp, to seeke to God for mercy : And they which haue least knowledge of the Lawe, know least of their sinnes and miserie, and are most prowd and least humbled, neither can they truely repent.

For as a sicke man is then most dangerously sicke, when hee hath no feeling of his sicknesse; so a sinner is then in greatest misery, when hee thinketh himselfe to bee no sinner: Such a one is farre off from mourning and sorrowing for sinne, from turning from them, and returning to God; Seeing he taketh himselfe to be in good case, and to stand in need of no repentance : And such were the Pharises in the dayes of CHRIST, whom he reprobued, *Matth. 9. 12.*

The

The whole neede not the Physition, but those that are sicke : I came not to call the righteous, but sinners to repentance.

[And done this euill in thy sight,]

Sinne may well be called an euill, because it is the cause of all euill both in soule and body; for al iudgements, plagues, and punishments, be but the fruits that come of sinne: sicknesse, pouerty, plague, pestilence, shame, warres, all iudgements be the fruits of sinne.

I

Secondly, because sin doth displease God, and offendeth his Maiestie, therefore it is called an Euill of all euills.

2

Thirdly, because this euill of sin infects heauen and earth, and brings euill to all the creatures of God vnder heauen.

3

Well, seeing sin is an euil, it displeaseth God, it brings all euill, and all manner of plagues and punishment, yea eternall death in the world

Vse.

to

to come; and seeing it infects heauen and earth with the poyson of it, how should we hate & abhorre sin, quake at it, be afraid to commit that which is the cause of all other euilles : But alas ! though sin be a fearefull euill ; yea the cause of all euill, yet we see men are not affraid of sin ; they quake not at it, they shun it not : yea, they which doe feare fire and water, the plague and pestilence, yet dare bee doing and tampering with sin, as if there were no euill nor danger in it : but if we be wise, let vs flie sin aboue all other euils whatsoeuer : and in so doing, if we flie this euill of sin, we shal preuent many other iudgements and euills, which are the fruits of sin.

In thy sight, or, before thine eyes : As if *Dauid* should haue saide, O Lord, my God, though I did commit adultery neuer so closely, and caused *Urias* secretly to be slaine ; yet alas, I see all I did, was manifest before thine eies, and could not be hidden from thy sight.

How-

Howsoever men and women sin neuer so closely & secretly, yet they sin before the face of the Lord, euen in his eyes, and vnder his nose, the Lord standing by, and looking on them: neither distance of place, nor secret corner, neither darkenesse of the night, nor any deuice and shift of man whatsoever is able to couer our sins from Gods eies: there is no creature which is not manifest in his sight, but all things are naked and open before his eyes with whom wee haue to do: It is true indeed, it is an easie matter to bleare the eyes of man, to sin so closely and cunningly, that no man shall know it, in some secret corner, in some darke night, to steale, lie, commit adultery, but although all men and Angels be ignorant: yet our most secret euilles and finnes are all naked vnto the Lords eies.

Oh that all men could be perswaded of this doctrine, that we euer sin in the Lords sight, when wee lie, steale, commit adultery, then doth
the

Doctrine
Men sinne
before God

Psal. 139.
Hebr. 4. 13.

Vse 1.

the Lord sees vs, his fiery eies behold vs, and the Lord euen then stands at our elbowes, and lookes vpon vs: How would this be a blessed meanes to bridle men, and to reſtraine them from many ſecret and hidden ſinnes? What man durſt be ſo bold and deſperate to cut a purſe, when hee ſees the Iudges eye ſet on him and beholdeth him? And what man is ſo deſperate, that durſt ſteale, lie, commit adultery, if he knew that the all-ſeeing and piercing eyes of Almightye GOD did beholde him and looke on him? This doth the Lord GOD tell the ſeuene Churches of Asia, in euery Epistle, *I know thy workes*: O then let the remembrance of this make vs watchfull and wary to looke vnto all our wayes, to liue as euer in Gods preſence.

Philip. 4.
Reuel 3.

Vſe. 2.

Here is matter of comfort and encouragement vnto the children of GOD, foras the Lord ſees and beholdeth all the euills and ſins of men and women, to iudge and to puniſh them: al is naked to his piercing and all -

all-seeing eyes : so likewise all our good deeds and vertues are knowne and seene of God, *I know thy workes* : all thou dost, both good and bad, I know all : Now then, if the Lord do take knowledge of all our workes, and sees them : yea, there is nothing we doe, but it is manifest in his eies, we know he is a bountifull God, and plentifully rewards all that loue and feare him : yea he will not leaue a cup of colde water without a reward : O then let vs proceede and abound in good workes, in knowledge, faith, repentance, patience, obedience, humilitie, zeale, loue, &c. for the Lord knowes and sees all, and will not let any one good work go vnrewarded.

Now followes the second part of the Verse, containing a reason why the Prophet *David* did thus acknowledge and confesse his sins, and humbled himselfe for them ; namely, that by this meanes hee might cleare the Lord of all iniustice and hard dealing in word or deede : as if hee should haue said : O Lord ! I confesse, that
seeing

seeing I haue so grievously sinned against thee, and so fowly committed euill in thy sight : there is no cause why I should so much as accuse thee of the least cruelty, iniustice, or hard dealing with me, either in thy terrible threatnings by thy seruant *Nathan*, or thy righteous iudgement in taking away the childe conceiued in adultery ; for I acknowledge, that I haue deserued farre more grievous plagues and punishments for this my vile and grievous sin : And therefore by this my confession, I doe cleere thee (O Lord) of all iniustice and cruell dealing, & condemne my selfe to be worthy of farre more grievous iudgements and punishments for my sins, so as all the world may see and know that thou art most iust in al thy threatnings denounced against sin : and most pure and righteous in al thy iudgemēt̃s & fatherly chasticements.

[*That thou maiest be iust*]

That is, that thou maiest be known iust in thy workes, and all the world

world may see and know that there is great and iust cause of thy threatnings against sin and sinners : Now what these speeches were, and the iudgements threatned against *Dauid* ; looke in the second of *Samuel*, chapter 12. verse 10. First, that the Sword should neuer depart from his house, but one sonne should kill an other : Secondly, that the child conceiued in adultery, should die : thirdly, that his owne sons should rebel against him : and lastly, that his wiues should be abused as hee had abused an other mans.

Hence marke what vse the Lord will make euen of an accusing and guikie conscience; namely, it shalbe the Accuser, Witnesse, and Iudge, to accuse and condemne it selfe; But shall cleare the Lord of all iniustice or hard dealing, making way vnto the Lords righteous iudgement: This we may clearly beholde in *Iudas*, *Matth. 27.* who readeth his owne Sentence of condemnation against himselfe, saying; *I haue sinned*

in

Doctr. 1.
The Lord
maks good
vse of our
consciēce.

in betraying innocent blood. And for this purpose the Lord hath put into the Soule of euery man, not onelie a knowledge whereby we can discern betwixt that which is lawfull and good, from that which is euill, so farre as shall leaue all men without excuse: But also, that conscience can make application of that knowledge in all the actions of a mans life, approving that which is good, and therein conceiuing matter of ioy and comfort; or else condemning him for that which is euill, which will cause a fearefull horror in Soule, as we see in *Caine*, *Genes. 4.* Trembling in body, as in *Felix*, *Actes 24. 26.* or else fearefull Dreames and Visions, as in *Baltezar*, *Dan. 5.* And this wee may heere clearly behold in *Dauid*, The force of whose conscience was such, as that it sought no starting holes to hide it selfe: but saith; *Against thee, Against thee haue I sinned, &c.* And withall, doth cleare the Lord of iniustice and hard dealing towards him. If he should bring vp-
on

on him and his house, all those feareful Iudgements, which by *Nathan* the Lords Prophet hee had threatned against him, 2. *Sam.* 12.

From this we learne, what an intollerable torment a wicked conscience is, euen a Gibbet and a Racke to wound a man withall; and as a fearefull huy and cry, euey where ouertaking them, giuing a man no rest, neither night nor day, but euey where, and in all places is euer dragging him before the Iudge. No sooner did *Paul* dispute of Iustice, temperance, and iudgement to come: but *Felix* trembled, *Actes* 24. No sooner had *Cain* slaine his righteous brother *Abel*, but his guiltie conscience made his countenance to fall, *Genes.* 4. What maruell is it then if the wicked would stifle and choke the noise of their consciences? being so fearefull and terrible, but this they cannot doe. Which being so, Oh! in the feare of God, let every one take heed of sinne, for the motions thereof may well be compared to those locusts of

Vse. I.

P

the

the bottomlesse pit, *Reuel. 9.* hauing faces like men, and their haire like the haire of women, but a taile like a Scorpion which stingeth to death: Oh! full little doth many a poore soule thinke, that that sin which now seemeth to bee as light as a feather, should lie so heauy vpon their soules in the end.

Vse. 2.

This teacheth vs moreouer, to be very carefull, that wee neglect not the checkes of conscience, nor our owne hearts, reproouing vs of our wayes, for the time commeth apase, and thou knowest not how soone, when that conscience of thine which now doth checke thee, shall iudge thee; and that heart of thine, which now doth reprove thee, shall torment thee; and thou by it shalt be accused and conuicted, that thou hast beene a wilful chooser of thine owne destruction.

Againe, in that the Prophet doth acknowledge, that if the Lord should bring vpon him, all those iudgements which hee before had threatened

ned by the Prophet *Nathan*, namely,
2. Sam. 12. That the Sword should ne-
uer depart from his house, that the child
conceined in adultery should die, That his
sonnes should desloure his wiues, &c.
 yet for all that, that God were most
 iust in his iudgements, wee learne a
 second point of Doctrine, that how-
 soeuer the Lord reprocueth vs for
 sin, and seemes to threaten and thun-
 der out his iudgements as hee did a-
 gainst *Dauid*, yet we are to confesse
 that God is iust and righteous in his
 threatnings, that hee doth not deale
 more seuerely with vs then our sins
 deserue. Thus *Dauid* did, though he
 was a King, yet hauing sinned and
 committed euill in Gods sight, when
Nathan came & rooke him vp round-
 ly for his sinnes, hee acknowledged
 God dealt iustly with him, though he
 rebuked him sharply and seuerely: so
 must wee know it is our duty, that
 when we are reprooued for our sins,
 wee iudge and thinke it is no more
 then wee haue deserued. Old *Ely*,
 when *Samuel* telleth him that God

Doctr. 2.
 God is e-
 uer iust in
 his iudgé-
 ments.

would destroy his tonnes, and take the high Priests office from him, because hee did not rule and gouerne his children; and correct them: hee answered; *It is the Lord, let him doe as it seemes good in his owne eies, 1. Sam. 3. 18.*

In like sort, *Matth. 15.* the Cananitish woman, though she were called a Dogge by our Sauour, yet she iustifieth him in his saying, *Trueth Lord, I am as thou hast said; but yet admit I be a dogge, then giue mee that which dogges oftentimes haue, euen a crumme, of thy mercie.* Thus did *Ezechiah 2. Reg. 20.* when the Prophet had threatned him because of his pride, in shewing his treasures, he confesseth that God was iust, and might haue dealt yet more rigorously with him, saying; *The word of the Lord is good:* These examples doe shew what is the nature of true penitents; namely, to acknowledge that which from Gods word is most sharpely spoken, to be most iust and true.

Where.

Whereas on the contrary we shall see hypocrites ready to censure God to deale too seuerely with them, as wee may see *Luke 13.* how that the wicked at the last will seeme to plead their case with G O D, saying; *Lord, hast thou not preached in our streetes, and haue we not eate and druncke in thy company?* seeming thereby to haue such an interest into Christ, as that hee should deale vniustly with them, to condemne them. The like wee may see in *Carne, Genes. 4.* *My sinne* (saith he) *that is, my punishment is greater then I can beare*: So that wee see, that as the godlie man acknowledgeth G O D to be iust in all things, so the wicked man dare charge G O D to his face, that he is iniust if he punish sinne seuerely.

This sheweth of what spirite those men be of, who when they be sharply reprooued for their sins, swearing, drunkennes, whoredome, couetousnesse, &c. they beginne to murmur and grudge, to finde fault with the Ministers of God: that they be too

Vse 1.

1. Reg. 22. 8

Psal. 50

Esay 58. 1.

Mar. 6. 20.

Psal. 141. 5

hot, and too earnest, too sharpe and seuer, they would be more mildely dealt withal, they cannot abide these hot fellowes, that be all of the spirit, they would bee handled nicely and gently. But we see *Dauid*, a king, acknowledgeth God to be iust, and to deale iustly with him: But these men are like vnto *Ahab*, he hated *Mi-*
chaiah, and why? because he neuer prophesieth good vnto him, but euer tolde him of Gods iudgements, and therefore hee could not away with him: but let vs know that it is a bad property, and a signe of a most lewd and gracelesse heart, *Thou hatest to be reformed*: The vilest Atheist in the world may be content to heare the gospel, but let vs know that we must be content to heare of Gods iudgements: *Herod* could be content to heare *Iohn* Baptist gladly, vntill hee came to touch his beloved sinne, which was a signe hee had a naughtie heart. But *Dauid* could with the righteous might smite him friendly, and reprooue him, for such smiting should

should be good for him, *Psalm* 141.
verse 5.

Let vs learne by *Dauids* example quietly and patiently to heare of our finnes, and to heare **G O D S** iudgements denounced against them: and let vs deeme it a singular fauour of God, if the Lord send some godlie *Nathan* to tell vs of our finnes, and to thunder out **G O D S** iudgements against them: it is a signe the Lord loueth vs, and would not haue vs to perish: And therefore let vs bee so farre from murmuring or disliking the Lords Ministers, for telling vs of our sins, that we should rather loue them and like them; yea *David* loued *Nathan* aboue all other men, because that hee was a meanes to reclaime him, and bring him home againe by true repentance: And so it is with all Gods children, that those faithfull Ministers of the Word, which haue beene the meanes to humble them and cast them downe for their sins, of all other they loue them, and make much of them.

Pse. 2.

Faithfull
Ministers
token of
Gods loue

Psal. 141. 5

Use. 3.

Ghd' spea-
keth by
his Mini-
sters.

Luk. 10. 16

Seeing when *Nathan* reprooued *Dauid*, hee acknowledgeth it to bee the Lords rebuking of him, it must admonish all men to listen vnto the word of God in the mouth of his ministers; as though the Lord himselfe should speake vnto them: for they stand in his steade, and whatsoeuer they speake in the name of the Lord, it is as much as if the Lord should speake from heauen, and therefore CHRIST saith, *He that heareth you, heareth mee, And hee that despiseth you despiseth me: and hee that despiseth mee, despiseth him that sent me.* And therefore let vs take to heart the iudgements of GOD threatned by his Ministers: let vs make a good vse of them; and let vs assure our selues that vnlesse we do repent, they will seize vpon vs: and therefore let all vngodly mentake heede how they reuile Gods ministers, when they deale soundly and roundly, sincerely and sharpely for sinne, for thou striuest not with man, but with God.

And

[*And pure when thou iudgeſt.*]

THAT is, that thou mayest be knowne to be pure & free from all cruelty and iniustice, in thy iudgements when thou dost chasten man for sinne: wee must needs acknowledge that thou art iust, and dost neuer deale so hardly with vs as we deserue.

For himselfe hee confesseth, that God is most iust; That howsoever the Lord might bring vpon him all those Iudgements, which hee had threatned by his Prophet against him, *viz.* That euill should be raised against him out of his owne house; That the Sword should bee sent against it: That his wiues should be openly defiled: That the childe borne in adultery, should die: yet though all those things should come vpon him and his house, the Lord should still be free from cruelty and iniustice.

By this example of *Dauid* wee *Doctrine*
learne

God is e-
uer iust in
his iudge-
ments.

Dan. 9. 5,
6, 7.

Lam. 3. 22.

Iob 1. 22.

V/c 1.

learne to free the Lord from all cruell, hard, and vniust dealing: that although the Lord bring vpon vs many and grievous iudgements, sicknesses, pouerty, imprisonment, plague, famine, sword, pestilence, &c. yet let vs take it so to heart, that euer we do acknowledge God is free from all cruell and vniust dealing: a most liuely example of this we haue in the people of the Iewes whom the Lord had grievously afflicted for the contempt of his word, and despising his Prophets, sent them into great captiuitie: now, being there, they doe not complaine of any vniust dealing of God towards them: but confesse rather, *That it was his endlesse mercie that we were not consumed: Because his compassions faile not:* the like example we haue in *Iob*, who neuer charged God of any vniust dealing. And to the same purpose speaks the Church, *Micah 7. 9. I will beare the wrath of the Lord, because I haue sinned against him.*

Hence wee are taught, whatsoever

euere crosse or iudgement the Lord shall lay vpon vs, to vndergoe the same without murmuring or repining against God; for in all these things God is most righteous, and laieth nothing on vs, which we haue not deserued. Let vs therfore learne with *Dauid* to be dombe and silent vnder the hand of God, whatsoeuer we suffer, because God hath done it, and wee haue deserued it. But alas! how far is this from those men, who when they are crossed, are readie to breake into cursing, and swearing, &c. or at the least, fret and repine against God, as if he had done them wrong in punishing them.

This condemns that great impatiencie of many a one, that when the lord doth exercise them by sickenes, by pouertie, by crosses, in wife or children, &c. are ready to murmur and complaine that the Lord dealeth hardly with them, so that they dare reason and dispute with God: this was *Iobs* case in his extremitie, hee forgate himselfe, and spake foolishly:

Pse. 2.

Iob 13.15.
Dan.9.

Use. 2.

Note.

lishly: nay rather let vs with *Dauid* confesse and acknowledge that it is the iust hand of *GOD*, and that he doth vs no wrong although hee send many and long afflictions vpon vs, let vs confesse it is his mercy that hee sends no more, yea let vs acknowledge that wee are worthy ten thousand times to perish for our sinnes, and to be damned eternally: And if the Lord should for euer condemne vs, yet he should be iust.

This condemnes all those proud spirites who dare charge the Lord of great cruelty and hardnesse, if hee should reiect the greatest part of mankind, and damne them for their sinnes: they thinke it stands not with Gods mercy so to do: but as the Apostle *Paul* in the eleuenth chapter to the *Romanes* saith, *What arte thou (O man) that darest dispute with God?* Yea, it is therefore most iust, because *GOD* willeth it: for his will is the rule of iustice: And therefore anie thing is iust, because he willes it: and therefore let vs not only in our owne parti-

Particular crosses and calamities acknowledge God to be iust, but also in the matter of Reprobation and Rejection, let vs acknowledge Almighty God to be most iust and righteous, let God be true, and euery man a liar.

Seeing the Lord is so pure and iust, free from all cruell and hard dealing in word or deede: let vs labour to be like vnto him, let vs bee iust in our words, and iust in our deedes, shunne all vniust, cruell, and mercilesse dealing to our brethren: take heed of lying, deceiuing, of vniust and cruell dealing in buying and selling: let vs imitate God our heavenly Father: *Be yee holy as he is holy:* Iust, righteous, pure, as he is pure: for if wee shall be either vniust, vnrighteous, impure, giuen to crueltie, hard and mercilesse dealing, we shall be most vnlike to God, and most like the Diuell, who is a liar, and the father of lies, a murderer and cruell bloudshedder from the beginning.

Use. 3

VERSE. 5.

5. Beholde, I was borne in iniquitie, and in sinne hath my mother conceived me.

Dauid cōfesseth his originall sin, as the fountaine of all sins.



IN this Verse, and the next that followeth, the Prophet amplifieth the confession of his sins. First, from the originall and fountaine of the same, namely, his naturall sin wherein he was conceived and borne: Secondly, from the most holy and pure nature, in which God had created him: against which he sets his owne corrupt and defiled nature. Thirdly, by that knowledge wherewith the Lord had indued him, because God had powred into his heart, and made knowne vnto him his will, by his Word, more then to many others: & made him capable of the heauenly and sauing knowledge of his will.

Be-

[*Beholde*]

THis word doth not alwaies note some strange thing, but sometimes pointeth out some speciall thing worthy to be marked, and that ought to bee learned of all men.

The meaning of the words.

[*I was borne in iniquitie,*]

AS if he should haue said; O Lord I confesse, that I was not onelie defiled with sinne, when I committed that foule sinne of Adultery, but euen so soone as euer I came into the world, and saw the light of the Sun, I was polluted with sinne, from the top to the toe.

[*And in sinne hath my mother conceived me.*]

That is, not onely when I first came into the world, but euen
so

so soone as I was inclosed and conceiued in my mothers wombe, euen then was I stained in soule and bodie with sinne: So that the Prophet *Dauid* speaketh heere of that originall sinne wherein he was both bred and borne, and wherein hee was defiled both in soule and body: and this originall sinne, it was the roote and spawne of his other sinnes.

[Behold]

The necessity of this doctrine of originall sin.

Ephes. 2. 2.

THIS word sheweth that this doctrine of originall sin is a point necessary to be knowne and learned of all men, and such a point as none should be ignorant of: because a man can neuer throughly know his miserie, till hee come to know euen his originall sinne wherein he was both bred and borne; to know that by nature euen so soone as we are borne, yea conceiued in the wombe wee be but a lumpe and masse of sinne, and by nature the children of wrath.

And

And this is true of all (without exception) high and lowe, rich and poore, noble or simple; for thus doth *Dauid* confesse of himselfe; *I was borne in iniquitie, and in sinne hath my mother conceived mee.* If in sinne, then in Gods wrath and in danger of eternall condemnation. If any aske how can this be? I answer, Euerie man is guiltie of *Adams* great sinne, and also tainted originally with all corruption with a pronenesse vnto all sinne: therefore it followeth in equitie and iustice, that euerie man is borne vnder the wrath and curse of God.

And yet (alas) how few know this point of Doctrine, concerning originall sinne, not one of a hundred. Oh then let vs labor to know in what a blessed estate we were at first created: and withall, how wee be defiled and stained by the fall of *Adam*, and now by nature are but a very masse of sinne and all vncleanenesse, that so wee may labour to recouer that former estate againe.

Gen. 8. 12.
Iob 14. 4.
Iohn 3. 6,

Q

Seeing

Doctr. 1.
 what great
 neede we
 haue to
 looke in-
 to our na-
 ture.

Ephes. 2.
 Iohn 3. 6.

Seeing *Dauid* repenting of his actual sinne of Adulterie and Murther, doth come to finde out the root and spawn of it, his originall sinne, and corruption of nature: we learne that a man doth neuer truly repent of any one sinne, vnlesse withall hee come to find out other sinnes whereof he is guilty, yea till he can descend to the very fountaine and mother sin, namely corruption of nature and originall sinne: that is, that pollution of soule and bodie, wherein wee are bred and borne: For here *Dauid* doth not speake of some one or two sins, but he confesseth now that he is euen a masse of sinne, and a lumpe of all vncleanenesse, and from top to toe is defiled with sinne: Euen so no man doth truly repent till hee can acknowledge that he is borne in sinne, yea as it were a lumpe and masse of all vncleanenesse, and euery particular sin we fall into, should put vs in mind of this naturall pollution, that we are nothing else but a very masse of sinne, and that by nature there is
 in

in vs nothing that good is, but sinne and corruption.

And as it was in *Dauid* when hee repented of his Adultery, he comes to other finnes, euen to the root and spawne of all : So it is in euerie true repentant sinner; he that is wounded for one sinne, and repents of that truly, he repents of all, hee is humbled for all his sins, and in the end comes, with *Dauid*, to see that hee is but a lumpe of sinne, and masse of all pollution.

When *Dauid* doth confesse heere, that he was euen conceiued in sinne, that is so soone as euer he was inclosed in his mothers wombe hee was polluted with sinne and naturall corruption : we see that no man by nature is borne the childe of God, but by nature wee are all the children of wrath, yea we are by nature a lumpe of sinne, a masse of all vncleanenesse and corruption : our mindes full of blindnesse, our wils of disobedience, our affections full of naughtinesse and vntowardnesse, yea by originall

Doctr. 2.

By nature no man is borne the childe of God.

Ep. I. 1, 2, 3

Gene. 8. 21

Iohn 3. 6.

Iohn 14.

Genes. 5. 3

sinne wee are guilty of the wrath of GOD, and in danger of hell and damnation, and worthy to perish for euer.

Yea by nature there is no difference between the Elect and the Reprobate, neither in inward or outward disposition, till GOD make it by grace. *Paul* as bloudy a persecuter as euer was *Domitian* or *Iulian*: *Zacheus* as vnconscionable and couetous a worldling as was that rich Glutton damned in hell, *Luke* 16. *Luke* 19. Yea, all men are alike by Nature, before Grace make a difference.

Vse. 1.

Iohn 3.

Luke 13.5.

Seeing all men by nature are the children of wrath, and heires of GODS vengeance, in danger to be damned, and worthy to perish eternally in hell fire for euer: Then hee that dieth in the estate of nature cannot be saued & come to life eternal, but liuing and dying a naturall man, he must needs be damned and die eternally, *Except a man be borne anew, hee can not see the kingdome of GOD:*
 Againe,

Againe, *Except yee repent, yee shall all perish*; And therefore so long as wee continue in the state of nature, being conceived and borne in sinne, we are in a most miserable and damnable estate.

For the poyson of our nature is the same in vs, that is in the wicked: And by nature wee are prone to all manner of sinne; and howsoever by the speciall mercie of God wee haue escaped many horrible and grievous finnes, which we finde that the wicked of God haue fallen into: It is not for that wee are of a purer Nature then they (for it is alike with the Reprobate) but because the poysoned corruption thereof hath not yet discovered it selfe in vs, which wee haue iust cause euery day to feare.

Oh then let vs labour to get out of this cursed state of nature, and get into the state of grace, to be borne a new, to become new creatures in Christ Iesus, to repent, to seeke to Iesus Christ for mercy: for if we live and die in the state of nature, it is im-

Genesis 4.

Vse. 2.

possible wee should be saued; And therefore the state of all carnall men and women, which are meerely natural, howsoever ciuill honest, is a fearful state and condition; for all this while they doe nothing but sinne, all the actions of a naturall man be so many sins vnto him, as prayer, hearing the Word receiuing the Sacraments, and the like, for before anie of these sacrifices can be accepted of God, their persons must first bee approved.

Seeing that all of vs be conceiued in sinne, and stained with originall vncleanenesse: and therefore are not onely subiect to the curse of God, but euen polluted in soule and body, blind in our minds, rebellious in our wils and affections: Then those men who stand vpon their owne wit, and wisdom, and care not for the word of God preached, shew that they be in a miserable case, all the knowledge, wit, and strength of nature, cannot bring a man to heauen and to life eternall; and the reason is, *The*

natu-

naturall man perceineth not the things that are of God. Againe, When as the world could not know God in the wisdom of God, it pleaseth God by the foolishnesse of preaching, to saue them that beleene. and therefore let vs renounce our selues, our naturall wisdom, strength and goodnesse, and become fooles in our selues, that we may be wise in God, abhorre our selues and our owne goodnesse, and labour to be found righteous in Christs righteousness: Paul confesseth, That in me there dwelleth no good thing: wee cannot thinke a good thought, much lesse doe any good till we be illuminated by the word and spirit enlightened and sanctified.

Then we see that Doctrine of the Papistes, that man hath naturally free-will, and by vertue of that, can doe some good to please God, and can keepe the Lawe, and merite life eternall, that it is most false: for all men be conceived in sinne, starke dead in sinne, haue no power to will good things, but are prone to all e-

I. Cor. I, 10
I. Cor. I, 21
Rom. 8. 8.
Gen. 8, 21.

Rom. 7. 18.

Vse 3.

uill and corruption. Man hath no free-will in any thing that is good, and leadeth to life eternall; but all to e will.

[*And in sinne hath my mother conceived me.*]

HEereby we may note the greatnesse of *Adams* fall; And the sinne of our first Parents, who did not onely bring the curse of *G o d* vpon themselues, but vpon all their posterity, and did not onely defile themselues, but all that should come of them, for *Adam* did not fall as a priuate man, but as the maine roote and stocke of all mankind, and wee all fell in him, because we were all in his loynes: and therefore seeing such is the greatnesse of *Adams* fall, wee ought to be humbled for it, and daily to bewaile it: because if hee had not sinned, then we should not haue beene conceived in sinne, nor lost the Image of *G o d* wherein wee were at first created in holinesse and righ-

righteousnesse : and withall, wee must labor to be renewed daily, and to haue the Image of Almighty God restored, by dying to sinne and liuing to righteousnesse ; that wee may be holie, as God is holie, and righteous as God is righteous.

We see that Parents, though they be holie, and such as beleeue, yet they beget children in sinne and vncleanenes : and doe conuey originall sin vnto their children, they warne them with vncleane bloud ; and so by that meanes doe make them children of wrath, and heires of Gods anger, and in state of damnation, for beleeuing parents beget not beleeuing children, but children like vnto themselues, as they be sinnefull men and women ; *Adam begate a childe in his owne likenesse* : that is, a sinfull man like himselfe.

Now we know that Gods Image was defaced in *Adam*, hee begate a sonne therefore corrupt, according to his owne corrupt Image, as *Iob* speaketh, *Iob 14.4, Who can bring a cleane*

Doctr. 3.
Godly parents be-
get sinfull
children.

Genes. 5.3

*cleane thing out of that which is un-
cleane?* And this is the reason, *Gen.*
4. 3. That the corrupt nature of *Cain*
led him to that for the which he had
no example: And so this is true of all
men else, though they might neuer
see any thing that were euill, yet of
themselves, of their owne dispositi-
on they would doe euill, being by
nature men haled thereunto.

Note. 1.
Parents
ductie.

Well, seeing parents now by the
fall of *Adam*, get sinnefull children,
and they be bred and borne in sinne,
and they be meanes to beget them,
and to bring them into the world,
and to conuey originall sinne vnto
them, and make them in a fearefull
and damnable estate: oh how should
Parents labour to bring them out of
the state of Nature and Damnation,
into Grace and Saluation! if thou
shouldest doe any thing to bring thy
childe into danger of death, how
would it grieve thee, that thou by
thy folly shouldest bring thy childe
to vntimely death: how much more
bringing them in danger of eternall
death:

*Note this
well.*

death: And therefore pity thy poore childe, seeke to make him the childe of God, vse all good meanes to haue him made the childe of God: repent thy self, pray for him, admonish him, bring him to the Word and publique meanes, call vpon him to repent, to begge the pardon of his sin, to feare God, giue him good example, lest for want of this, thou doe thrust his poore soule into hell: Oh how can parents be too carefull for their children, seeing they haue beene the meanes to bring them into so wofull estate!

Seeing that *Dauid* doth acknowledge his naturall corruption, to this end, euen to aggrauate the grieuousnesse of his sinne, and not to lessen it, or to excuse himselfe: but rather to confesse, that hee was nothing else but a masse of sinne, and all pollution: this shews of what spirit those profane beasts be, who being tolde of their filthy sinnes of adultery, whooredome, and vncleannesse: by and by they answere, Why what should

Vse. 2.

should we doe, wee are but flesh and bloud, and we see it is our nature to sinne? and so thinke by one sinne to excuse an other, and by one debt to pay an other: tell men of their vnbrideled and vnruely affection, couetousnesse, anger, &c. and what is their answer? It is their nature to doe so, which is all one as to goe about to pay one debt with another: and thus they goe about to hide their sinnes: We see *Dauid* sought no such starting holes, but rather confesseth he is a masse of sinne, and that he is euery way worthy to perish for his sinne, and in danger to be damned: And therefore let vs take heede that wee doe not so confesse our naturall corruption, as to make it a boulder to vpholde vs in our sinnes: but rather be humbled for it, that our nature is so miserably polluted, and labour to haue it reformed and renewed.

Ps. 3.

And last of all, this may serue to reprooue the extreame folly of those that stand so much of their pedigree,

as

as though they were not made of common mould, but euen from the consideration of the greatnesse of their parentage, beare themselues a-loose, thinking none to be their equals, as though true Nobilitie stood on this, that man descends of man. But let not such stand so much vpon the honour of their birth or greatnes of their Ancestors, as though in these things alone they were happy. But let them labor withall, to be the sonnes of God by regeneration; This is indeed the ornament of their blood, and the finest flower in their Garland. And though a man be neuer so noble or great in estate, yet if hee be not a repentant sinner, and such a one as is truely humble before God, he is base and vile, and his nobilitie stinks in the nostrils of God.

V E R S E. 6. .

6. *Beholde, thou louest trueth in
the inward affections, there-
fore*

*fore hast thou taught me
wisedome in the secret of my
heart.*



IN the former verse *David* had set out the grieuousnes of his sin, by that, that he was euen conceiued in sin, and so was nothing else but a lump of sin, and euen from the cradle was worthy to perish, and to bee damned.

In this fixt Verse the Prophet *David* proceedeth to set out the grieuousnes of his sin, by an other Argument, taken from the most pure nature of Almighty God, who being most iust and holie, and most pure, can delight in nothing but in that which is pure and holy: But hee confesseth that by his sinnes hee had defiled himselfe both in soule and body, so as hee was not worthy to appeare in the presence of Almighty God.

[*Behold, thou lonest*]

AS if he should haue said, O Lord my God, thou art a most holie God, and canst abide no vncleane thing. But I, euen *Dauid*, once a man after thy owne heart, sanctified by thy holy Spirit, haue marred all, and with filthy vncleanenes and adultery, as also murder and shedding of innocent blood, haue defiled and stained my selfe both body and soule, so as I am now cleane out of order, and so foule that I am not worthy to come into thy presence, so as instead of that inward purity and sinceritie, and that vprightnesse both in soule and body, I haue brought out most vgly and cursed fruits of sinne and vncleanenesse. Thus he doth still lay open his misery, and aggrauateth his sin before the Lord.

The meaning of the words

Seeing that *Dauid* doth aggrauate his sinne by weighing the most pure and holy nature of GOD that
can

Doctr. I.

tru know-
ledge of
God works
true hu-
militie.

can abide no impuritie or vncleane-
nesse. Hence we learne, that a man
or woman shall neuer sufficiently e-
nough know themselves and their
owne misery, till such time as they
looke vp vnto the most holie and
pure nature of GOD: all the while
we measure our selues by our selues,
looke vpon our owne goodnes, wis-
dome, knowledge, vprightnes, wee
thinke highly of our selues; but if we
once list vp our eyes to the most ho-
ly and pure nature of GOD; and
withall, consider how we are swar-
ued from it, and be defiled with sin;
O then wee begin to pull downe our
peacockes feathers, and to humble
our selues in the sight of GOD. *Iob*
hee had a long time stoode vpon his
owne goodnes and vertue, but after
the Lord opened his eyes to see the
most pure and holy nature of GOD,
and his owne vilenesse, hee crieth
out; *O Lord, thou I know canst doe all*
things, no thought is hid from thee, I
haue spoken things I knew not; I haue
heard of thee by the hearing of the care,
but

Iob 43. 1, 2
&c.

but now mine eie seeth thee. Therefore I
abhorre my selfe, and repent in dust and
ashes. Paul saith of himselfe: Before
the Commandement came, I was alive:
Rom. 7. A iolly fellow thought well
of himselfe, but when the Comman-
dement came, and hee had gote the
knowledge of God; namely, that he
was a holy and iust God, then was he
dead. The people of Israel thought
it an easie matter to serue the Lord,
and were forward; but *Ioshua* adui-
seth them to take heede; for saith he,
The Lord is a holy God, a iealous God,
and will not pardon your sinnes and ini-
quities: So that by all these it appea-
reth, that the knowledge of God,
as hee is a holy, pure, and righte-
ous God, is a speciall meanes to
humble vs, and to make vs know
our selues, and our misery, and there-
fore doth the Prophet *Dauid* prefixe
before it this note of attention; *Be-*
hold, marke, consider it well.

What is the reason that sinful and
miserable men dare bee so bolde to
stand vpon their owne goodnes and

R

wor-

*Ios. 24. 19**Vse. I.*

Lu. 18. 14.

Genes. 17.

worthinesse, when they come into Gods presence, like the proud Pharise? Because they doe not consider with whom they haue to deale: with God who is most pure, and loueth purity, and can abide no impurity. Oh if men would looke vp vnto the holy and most pure nature of God, it would be a speciall means to humble them, and to plucke downe their pride: then they should see and acknowledge, that they are but dust and ashes, as *Abraham* pleading with God confesseth, and humbles himselfe: then they would come with more reuerence and feere, and confesse themselves vile and miserable creatures. Oh then let vs thinke vpon this with *Dauid*, *Iob*, *Abraham*, when we come into Gods presence, to humble vs, that wee may come with great preparation, and looke vnto our feet and affections, that we may remember wee come not into the presence of an earthly king, but of the euer-lining God, as that we thereby be not brought to conceiue

too well of our selues, as many men doe.

[*Thou louest truth in the inward affection.*]

Hence marke, that a sound, vp-
right, and sincere heart, is that
the Lord loueth well, and taketh de-
light in: and without this, all that
wee doe is loathsome and abhomi-
nable. This honest and good heart
our Sauour **C H R I S T** commen-
deth in *Natbanael; Behold a true Is-*
raelite, in whom is no guile: This
true Israelite, this vpright heart, the
Lord loueth it, and the Lord deligh-
teth in it; *And the good ground are*
those which with an honest and good hart
heare the word, and bring forth fruit
with patience.

This serueth to cut the combe of
all hypocrites and dissemblers, who
thinke God wil be pleased with out-
ward shewes and colours, although
they be rotten at the kore, like Ap-
ples

Doctr. 2.

Iohn 1.47.

Luke 8.15

V/c. I.

Esay 29,13

Iere. 42.20

Actes 5.

ples of Sodome : the Lord sheweth his dislike of these naughty and dissembling heartes, *This people come neare mee with their lippes, and honour me with their mouthes, but their hearts are farre from me.* So the Lord telleth the Iewes; *They did but dissemble with him in their hearts, when you sent mee vnto the Lord to pray for you, and that you would doe his will and his word, but now you will doe nothing but the cleane contrary, euen after your owne lusts.* And amongst vs in these dayes, there are many hypocrites and dissemblers, painted toombs, gay without, making faire shewes, and goodly colours, but their hearts are rotten at the kore, they are but counterfeite Christians, and God abhorreth them, and hath no liking of them: for as hee loueth trueth, and soundnesse of the heart, so hee hateth and abhorreth all hypocrisie. Let all such looke vpon the fearefull hand of God on *Ananias* and *Saphyra*, who because they would seeme to be religious, and somewhat forward to sell

sell their land, and giue to the poore; because their heart was not sound and vpright, but they dissembled; therefore the Lord smote them both dead. And to shew how the Lord hateth al hypocrites and dissemblers, CHRIST in the foure and twentieth chapter of the Gospel of Saint *Matthew* and the one and fifty verse saith, *All vile sinners shall haue their portions with hypocrites*, because of all men, hypocrites shall haue the greatest measure of torment and condemnation.

Seeing that the Lord loueth and delighteth in trueth, and sinceritie of the minde and affection, let vs be carefull all our dayes to get a sound and vpright heart, voyde of all hypocrisie and dissimulation, so as in all things wee finde our heart sound and sincere in all the dueties of the worship of God, in speaking, hearing, praying; yea in all things. Now this vprightnes and soundnes of the heart will appeare, as by many other things, so by this, when a man is

Vse. 2.

Actes 15.9

Psal. 32.2.

carefull to please God, and to shunne sinne in priuate as in publique, in secret as abroad : and making conscience of sinne, although no man nor Angell could accuse him of it : then is it a signe his heart is sound and vp-right. But if thou finde that in secret thou darest commit those sins which thou wouldest bee loath to commit abroad in the sight & view of others, it is a signe thy heart is not vp-right with God. Oh then let vs labour to get this honest and good heart, this soundnes and sinceritie of our affections, this truth in the *inward affections*, which will bring peace vnto our soules, and make all we doe acceptable, when our heart is purified by faith. When the Lord describes a blessed man, he shewes who it is ; *Euen in whose spirit there is no guile.* And whatsoeuer a man doth, though neuer so excellent and glorious in the eyes of man, though a man could speake with the tongue of Men and Angells, could pray neuer so excellent for wordes or matter : yet if the heart

heart be not sound, but hollow, and full of hypocrisie, all is not worth a button: whereas if the heart be sincere and sound, purified by faith in CHRIST, though men haue many wants and weakenesses, the Lord GOD regardeth the truth of the heart.

Last of all, obserue hence what a singular fauour and grace of GOD it is, when we haue sound and sanctified hearts, sincere and vpright with God, voyde of hypocrisie and dissimulation. It is that the Lord so highly esteemes of, that hee wisheth most earnestly for it, *Deuteronomy 5. 29.* *O that there were this heart in them!* And the Prophet *Dauid* saith heere, that the Lord doth loue *Truth in the inward affection*. And againe, *Prouer. 11. 20.* *They that be of a froward heart, are abomination to the Lord;* but they that bee vpright in heart are his delight. This vpright heart is in none but those that be truely regenerate, which haue truely repented of their sinnes and belecue in Christ Iesus,

Doctr. 2.
A sanctified heart
the greatest blessing of god

Acts 15.9. Because faith alone doth purifie the heart: and therefore those that doe not beleue and repent, can not haue this pure heart: And it is such an heart as hath no purpose to liue in any knowne sin whatsoeuer, but a desire and carefull indeuour to performe obedience to euery one of the Commandements.

Vse.

Well, seeing that the Lord God so highly commendeth an honest heart, and so earnestly desireth and wisheth it, Oh how should wee labour for it, to haue a sound heart purified by faith in Christ Iesus, to carry no purpose to sin in any thing, but in all things to please him, and to do his will; and therefore againe and againe I say, let vs locke to our harts, that they be sound, and that as wee professe our selues to bee Christians in shew, so we may proue our selues Christians in the sight of God: That he may approue of vs in that we haue sound hearts to walke with our God, and purpose in all things to doe his will, *Iohn 1.48.* It is no small com-
men-

mendations that Christ giues of *Nathanael*, that hee was a true Israelite in whom was no guile : And nothing indeed doth more distinguish a true Christian from a counterfeite : But this trueth and sinceritie of heart, *Esau*, *Genes.* 27. can mourne like *Ezechias* : And *Ahab* can put on sackcloth, *1. Reg.* 21. And *Saul* as well as *David* can say, *I haue sinned*, but their hearts were full of *Hypocrisie*: farre from sinceritie before God.

Seeing God loueth trueth in the inward affections : we learne where trueth doth not raigne, sinne doth raigne, which is but a lying vanitie. And all those that haue beene in loue with it, in the end haue found the same too true. *Achan* through his couetous desire thought to enrich himselfe by the wedge of golde, and the Babylonish garment which hee had purloyned contrary to the Commandement of God ; but it fell out to his owne destruction. *Ahab* rose vp and tooke possession of *Nabaoth* Vineyard, but wicshall, he purchased the

Doctr. 4
Sinne is
but a lying
vanitie.

Iosua 7.25

1. Reg. 21.

Mat. 26. 27

the wrath of GOD, the destruction of himselfe, & the ruine of his whole house. The like may be said of *Iudas*, who through his couetous desire was led to betray his Master, but how he digested the same in the end, the Euangelist declareth: when hee saw that Christ was condemned, hee brought againe the thirtie peeces of siluer to the high Priests and Elders, saying, *I haue sinned betraying the innocent bloud.* And this shall all men one day be sure to finde, that the perishing pleasures of sin shall haue sorrow in the end; that if they haue not truth in the inward affections of the heart, there must needs raigne sinne, and sin is but a lying vanitie and will deceiue them in the end.

Hebr. 3. 3.

Indeed all sin to a naturall man is delightfull and pleasant, he findeth it sweete to his taste, but it is as sweet meate that hath poyson mingled with it: That howsoeuer it is sweet in the taste, yet in the end bringeth death; So is it with sin, it doth delight in the committing thereof, but
in

in the end it turneth to the destruction of the whole man.

Heere then we may see the wofull fruit of sin, which naturall men make their chiefe happinesse and felicitie. They may indeed delight for a time, and please the carnall desires of Naturall men; but Oh alas, they bring an heawy accompt and reckoning in the end. So that wee may say to all naturall and carnall men, whose portion is in this life, as *Abner* said in an other case; *Knowest thou not that it will be bitternesse in the latter end?* This wee may see in *Cain*, in *Esau*, in *Abab*, in *Iudas*, &c. That hauing tasted of the bread of deceit, haue had their *mouthes filled with the grauell in the end*. For the Motions of sinne are like those locusts of the bottomlesse pit, hauing faces like men, and their haire like the haire of women, but a taile like a Scorpion which stingeth to death.

Wee learne hence what must bee the christian practise of a godly man, namely, to walke plainly and sincerely

Use. I

2. Sa. 2. 26.

Reuel. 9.

Use 2.

Prou. 10. 9

cerely to be a true Israelite indeed, in whom is no guile. This is that which *Salomon* teacheth, *He that walketh uprightly walketh boldly, but he that peruerteth his wayes shall be knowne.* Oh it is a gracious thing for a man, in all things to labour to keepe faith and a good conscience: such a man may assure himselfe that the Lord loueth him; *For he loueth truth in the inward affections.* But such as commit wickednesse without care or conscience, shall be sure to feele the smart in the end.

[*Therefore hast thou taught me wisdom in the secret of my heart.*]

Dauids sin
heinous,
why?

IN this last place the Prophet *Dauid* aggrauateth his sinne by that knowledge which God in mercy had bestowed vpon him; namely, that God had taught him heauenly wisdom by the Lawe of God, whereby he knew very well what God required at his hands, and how hee ought

ought to serue and worship God: nay, that hee had taught him wisdom, not after a common manner, but euen by his holie Spirite had taught him wisdom in the secret of his heart in a speciall manner, reuealing his will vnto him: and therefore he confesseth that his sinne was the more hainous and grievous: for if hee had neuer beene sanctified, nor truly called, if he had beene ignorant and blinde in the word of God, though it could not excuse him, yet his sin had not beene so great, but seeing he, who had made so good proceeding in the seruice and worship of God, who had taught others, who was so insighted by the Spirit, and beene taught in a speciall manner, against knowlege, against conscience, and so fouly sinned against God; this highly increaseth and aggrauateth his sinne.

Hence then learne that it is a fearful and verie dangerous sin for anie man or woman to sinne against the knowne trueth of the word, and Law of

Because God had taught him wisdom secretly.

Docr. 1.
A feareful thing to sin against knowlege.

of GOD, against knowledge and conscience, when as wee haue not onely knowne the will and word of GOD, but beleeued it, beene enlightened by the Spirit, and being taught of GOD in our inward affections, then against all these means to sinne and to commit iniquitie against knowledge and conscience, it is a most dangerous thing: this may here appeare in *Dauid*, who was grievously wounded for this sinne aboue all other, and felt the smart of it to humble him all the dayes of his life. So *Peters* deniall of Christ *Luke* 23. chapter, though it was of feare, yet being against knowledge and also conscience; oh! it caused him to weepe bitterly: and indeede sinnes of knowledge and against conscience are done with some presumption against God. And therefore if euer a man be touched for them, they will wound deepe, and cause teares to follow.

Use. 1.

Seeing it is so fearefull and dangerous to sin against knowledge and conscience,

conscience, because thereby we doe what lieth in vs to quench the Spirit, to wound our consciences, and it is a great steppe vnto the sin against the holy Ghost; Oh then let vs in the feare of GOD take heede wee neuer giue that liberty to our owne lustes and liking, as to sin against knowledge and conscience. If the Diuell tempt thee to any sinne which thou knowest is condemned in the word of God, as swearing, lying, stealing, murther, adultery, &c. and thy conscience telleth thee of it, and checks thee for it, do not commit it though thou mightest gaine a kingdome by it: for that which followeth will be a farre greater losse; for thou shalt lose peace of conscience, and ioy in the Spirit, feeling of GODs loue, comfort in affliction: and if GOD be not mercfull vnto thee, thou shalt run on from sin to sin to a reprobate sense. It is true, ignorance shall excuse no man; yet sinnes of ignorance are farre lesse then sins of knowledge and against conscience: *Paul persecuted*

*Note.**I. Tim. I. 13.*

cuted the Church of God, but it was by ignorance, and therefore God shewed him mercy: but if thou of spite and malice shalt persecute, and against knowledge, and the checke of thy conscience, hurt and iniurie the seruants of God and members of Christ, how canst thou euer look to finde mercy? Thou knowest that God forbiddeth and condemneth lying, swearing, stealing, murther, adultery, drunkenesse, &c. And if thou shalt wittingly and willingly rush into them, though thou know they be forbidden, thou maiest look for some fearefull iudgement of God vpon thee: And therefore if thou be tempted, answer; I will not yeelde: It is written I may not steale, lie, commit adultery, &c. as Christ answered the diuell.

Math. 4.2

Pse. 2.

We see, that if God leaue his children, they may fall dangerously into great sinnes, yea against knowledge and conscience, as *Dauid, Abraham, Peter*, &c. for of our selues we haue no power to resist the subtil temptations

tions and assaults of the Diuell: but euen as a staffe stands so long as it is stayed, but when it is left alone presently it falles with the least puffle of winde, so doe wee: And therefore let vs not relie too much vpon our owne power, as *Peter* did, and fell: but feare our weaknesse, and suspect our selues, and pray the Lord to hold vs, and not to leaue vs to our selues, for then there is no sinne so fowle into which wee will not easily plunge our selues.

And yet if the Lord leaue vs to fall into some great sinne against knowledge and conscience, let vs not despaire, or thinke wee haue sinned against the holy Ghost: as it is the diuells vsuall temptation to perswade a Christian that hee hath sinned against knowledge and conscience, and therefore against the holy ghost, and that God hath no mercy for him, and to that purpose hee abuseth one especiall place, *Hebr. 6. 4, 5, 6.* *For it is impossible that they which were once lightned, and haue tasted of the heavenly*
S gift,

gift, and were made partakers of the holse Ghost, and haue tasted of the good word of God, and of the power of the world to come, if they fall away should be renewed againe by repentance. By this place and such like the cunning Diuell labours to bring the children of God to dispaire if they commit sinne after they be called and inlightned, because they sinne against knowledge and conscience.

But that the children of God may sinne, and commit some great sinne and euill against knowledge and conscience after they be inlightned and effectually called and sanctified appeareth in *Abraham, Sara, Dauid, Peter, &c.* and daily experience pro-ueth it: and therefore all finnes of knowledge and against conscience are not sins against the holy Ghost: but in that place he speaketh of such as of desperate malice and set purpose sinne against the holy Ghost, and wholly fall away, and abandon all Religion, and renounce Christ and his Gospel: and therefore the holy

holy Ghost saith not onely if they fal, but if they fall away, that is, euen cut themselues cleane off from Christ: Againe, that they sinne wilfully euen desperately persecuting Christ in his members, and crucifie the Lord of glory, and make a mocke of him, trample vnder foote the sonne of God, and accompt the blood of the New Testament as an vnholie thing, and dispite the Spirit of God, now none of all these did befall *Dauid*, *Peter*, or any elect child of God: who though they sin of knowledge against conscience, yet doe they mourne and are grieued for it: and it is for feare, or by the continuall instigation of the diuell and strength of his temptation: or in haste and of weakenesse: but afterwards they do grieue for it, and desire nothing more then to repent, and to be reconciled to GOD: which they cannot doe that sinne against the holie Ghost.

Wee learne that heauenly wisdom and sauing knowledge, which

S 2

worketh

Doctr. 2.

Heauenlie
wisedome
is the pro-
per gift of
Gods spi-
rit.

John 6.45.
Esay.54.13

God tea-
cheth his
wisedome
two waies.

Reue.3.9.
1.Cor.2.10.

worketh on the heart, and conuerteth the soule, is the proper worke and gift of God alone by his Spirit: Thou (O Lord) hast by thy Spirit taught me wisedome in the secret of my heart; enlightning and giuing mee a heart to know thee: *All the elect shall be taught of God.* Againe the Lord promiseth, *To make all her children the Scholers of God.* And hee will be their Master and Teacher: so that it is manifest that God alone is the Schoolemaister who doth teach by his Spirit true and heauenly wisedome, sauing and sound knowledge in the heart.

And this teaching of God contains two parts. First, the enlightning of the mind. Secondly, the bowing of the heart.

First, the Lord doth by his Spirit, which is the eye-salue, annoynt our eyes, and cleare our mindes and maketh vs able to vnderstand his will in his word; by nature (alas) we cannot know his will: for *The naturall man perceiues not the things that are of God:*

God: for they bee foolishnesse vnto him: and euen as the cleare Sunne is vnto a blinde man, so is the word to vs, by nature we vnderstand nothing to our good.

Secondly, the Lord teacheth wisdom in the secret of the heart, when he bowes the heart to obedience of his will, so the Lord opened the hart of *Lydias* to attend vnto the preaching of *Paul*.

Acts 16. 14

Seeing it is GOD who teacheth wisdom and sauing knowledge, we must labour to become his Scholers and disciples: we must be willing to learne of this Master, to come to his Schoole where his Word is taught, and intreate him that hee will teach vs his will, and teach vs wisdom in our hearts, *Dauid, Psalme 119.* in many verses hath it, *Teach mee thy word, O Lord, and I will keepe it euen vnto the end:* and as for such as scorne to haue GOD for their Schoolemaster, to come to his Schoole, to be taught of God: all their wisdom, if it were as great as the wisdom of

Use. 1.

Salomon or Achuophel, it is but tollie with God.

Pse. 2.

Seeing God that is our spirituall Schoole-master, he teacheth not on-ly the eare or the tongue, but he teacheth the heart, in the secret of the heart and affection by mouing and bowing them to obedience: this sheweth that most men are not taught of God, for all the knowledge that they haue of God and his word, it is onely in words, lipp-knowledge and knowledge in the tongue, to talke of God, to discourse and commend Religion, but it neuer commeth to the heart and intrailes to humble them, to enlighten the minde, truely to conuert the soule, to bow the wil and affection to obedience: Well, know this, that all thy knowledge and wisdom can not doe thee any good, vnlesse it be in the heart, vnlesse it bring forth obedience to the will of God, and therefore prooue thy knowledge, whether it hath humbled thy heart, moued thy affection, to obey the will of God, to
keepe

keepe his Commaundements ; for if thy heart runne after sinne, and thou art not purged, nor bettered, nor reformed in heart and life (alas) thy knowledge is but carnall and wil neuer saue thy soule.

And this serues to cut the combs of many vaine hypocrits and dissemblers , who because they can talke and discourse of matters of religion, and commend the Preacher, they do thinke themselves iolly fellowes and good Christians . But I say, valesse the Spirit of God teach thee wisdom in the secret of thy heart by bowing it to obedience and reformation, all thy knowledge it is but a carnall and fleshly knowledge which may befall a reprobate : *Paul* shewes vs how we may vndoubtedly know, whether we be taught of God, or not; *If any man loue God he is taught of God :* so that by our vnfaigned loue of God, which will appeare in keeping his commandements and doing his wil, we shall know whether we be truly taught of God : And he that hath not

1. Cor. 3. 3.

the loue of God, nor care to keep his Commandements, that man, let his knowledge bee neuer so great, certainly he was neuer yet truly taught of God.

VERSE. 7.

7. *Purge mee with hyssope, and I shall be cleane: wash me, and I shall be whiter then snow.*

David renews his former request. v.2.



David having made his request vnto God for mercy, for the pardon of his sins: and vsed a reason from the free confession and acknowledgement of them to moue the Lord to pittie him; doth heere againe renewe his suite and humble request vnto God: and hee praieth here vnto God for two great benefites: First, Iustification in the free pardon of his sinnes, and imputation of CHRISTs righteousness *verse 7.* And secondly, for san-

Sanctification and Reformation of the whole man, *verse 10.*

And first, *verse 7.* he intreates the Lord for the free pardon of his sins, that GOD would cleanse and wash him from them in the blood of Christ the Lambe of GOD : and secondly, hee prayeth for the blessed fruite of Iustification, namely peace of conscience, and ioy in the spirite, *verse 8.* for till the conscience haue a Certificate from GOD, and a blessed pardon sealed and applied by faith, it cannot be at quiet.

First, seeing *Dauid* had prayed before vnto God for mercy and pardon of his sinnes : and heere doth againe renew the same Petition, and in other words puts vp his request vnto God for the same : Hence we learne that the pardon of our sinnes is a singular fauour and mercy of GOD bestowed vpon vs for CHRISTs sake : which appeares in that *Dauid* so often in a Psalm prayes for it, therefore it is a great and inestimable mercie, and hardly come by: not so easily

Pardon of sinne the greatest mercy.

easily as most men thinke. *Dauid* sheweth how great a blessing it is, in that hee preferreth it before a Kingdome, and though hee was a King, yet he pronounceth him blessed, not that is a King, as in the 32. *Psalm* I, 2. verses, *But whose sinne is pardoned. God hath sent his Sonne Iesus Christ to blesse you, in turning euery one of you from your euill wayes, a blessing of all blessings.*

Vse. 1.

Mat. 16. 26.

Seeing remission of sinnes is so great a blessing, and hardly come by: First, we learne that wee esteeme of this aboue all other things in the world: if the question were asked what wee desire in the whole world, we should answere with feeling the pardon of our sinnes: and therefore we should desire and seeke this blessing aboue all other: if thou bee as poore as *Iob*, and hast this, thou art a rich and a happy man.

Vse 2.

Seeing *Dauid* vseth so many prayers vnto God, and vseth such reasons to moue the Lord to pittie him, and to pardon his sinnes: Hence we see

see that those are much deceiued, who thinke it is the easiest matter in the world to get the pardon of their sinnes: and if they can but say, *Lord haue mercy on mee*, all is well: no, no, Lord haue mercie on mee, will not serue the turne: good things are hardly come by without great trauell, labour, and study, how much more is it hard to get the pardon of our sins, the saluation of our soules, and life eternall: And therefore let vs know, that to get the pardon of our sins, we must take great paines, labour, and diligence, wee must shed many a teare in bewailing them, they will cost vs many a sobbe, and many a sigh, many a prayer and request vnto God vpon our knees: and then if wee get it, oh it is a wonderfull fauour and mercie of GOD, it will make vs happy and blessed for euermore.

Dauid makes two requests vnto God: and withall shewes a twofold fruit and effect of his requests. First, hee intreates the Lord to *Purge him*
with

Partes of
the verse.

with hyssop, and then it will come to passe, *He shall be cleane*. Secondly, he desireth the Lord to *wash him*, and then it will follow, *That hee shall be whiter then snow*.

Leu. 14. 6, 7.
Num. 19. 18

For the first Petition, *Purge mee with hyssop*: In these wordes he alludeth to the Legall Ceremonies and maner of purging, vsed in the time of the Law, in the purifying of the Leaper, and of any person polluted; they were to dippe the bunch of hyssop in blood or in water, and so sprinkle it on the person to be purified, which ceremony was a Type and figure of the blood of IESVS CHRIST, who is that alone sacrifice and Lambe of God, which taketh away the finnes of the world.

Now then, seeing that by this sprinkling with hyssop in the bloud of beastes is meant the sprinckling with the blood of Iesus Christ, when he saith, *O Lord purge me with hyssop, &c.* it is all one as if he should haue said: O Lord, I am exceedingly polluted and stained with sinne and vn-
clean-

cleanenesse, and no Leaper was euer more vile and loathsome then I am now in thy sight, neyther is there any water to wash and purge me, but I beseech thee of thy mercy to wash me, and to besprinkle my soule with the blood of IESVS CHRIST, that can alone take away my sins, and so I shall be made cleane and pure againe.

Hence marke the miserable and cursed fruit of sinne: no leprosie did euer so defile the body of a man in the time of the Iews, as sinne doth staine, and defile both soule and body, no dunghill nor stincking carrion is so loathsome in the eies of man, as an vncleane sinner is in the sight of God till hee be washed and purged in the blood of Christ.

This is the reason which the Lord vsed, *Ioshua 7. 12.* why Israel fell before their enemies, and he went not soorth with their Armies when they fell before the men of Ai, *Therefore the children of Israel can not stand before their enemies; but have turned their*

Doctr. 1.
Sinne is a
leprousie.

their backs before their enemies, because they are execrable: we see then the nature of sinne, how it maketh a man abhominable and detestable in the sight of God.

Use. 1

Seeing this is the cursed nature and fruit of sinne, that it defileth and staineth both bodie and soule, and maketh them more loathsome and vile then any road or serpent, how should wee abhorre sinne and euery wicked way: wee will bee loath to touch poyson or rattes-bane, or any thing else wherein is danger: oh! sin is such rattes-bane as infecteth and poysoneth both soule and body, and therefore let vs shun sinne and touch it not.

Use 2.

When as wee bee defiled with sin and so made filthy and vncleane in the sight of God, and more vile then any Leaper, or dunghill, carrion, toade, or serpent: Oh let vs pray with *Dauid* to be washed and purged from our filthinesse, let vs repent of all our sinnes, bewaile our vncleannesse: let vs by faith as a bunch of hyssope,

hyssope besprinckle our soules with the blood of Iesus Christ.

Seeing *Dauid* desireth to be purged with hyssope : We learne hence that the Lord would not that men should despise such ceremonies and types of Christ, as he himselfe commanded in the time of the Law : and though it might seeme a vaine and needlesse thing to besprinckle them with a bunch of hyssope, dipped in the blood of a beast, yet seeing it was the commandement of God, they did not despise this ceremony, being a type of the blood of Christ, when they could not see with bodily eyes the blood of Christ, it pleased god by such ceremonies and types to helpe their faith, by sprinckling the blood of a beast, to shew to them that they must be so sprinckled in their soules with the blood of Iesus Christ.

Hence wee learne by the example of *Dauid*, and all the holy Fathers & Seruants of God in the time of the Lawe, to vse all such sacraments and ceremonies as God commands in his word

Doctr. 2.

The ceremonies vnder the Law were but to lead vs vnto Christ.

Vse.

Obediēce required to Gods ordināces.

word for the helping of our faith, we cannot see the blood of Christ, nor touch it with our outward senses; yet the Lord hath appoynted the Sacrament of Baptisme, and the Supper of the Lord, that in them wee might see, feele, touch, and taste as it were the body and blood of IESVS CHRIST: And therefore all those which despise these Sacraments making little or no accompt of them, shew that they despise the ordinance of God, and so make light of that which is ordained for the good of their soules.

Doctr. 3.
Christ's
blood alone
doth
purge our
sinnes.

Hebr. 9. 9.

1. Ioh. 1. 7.

Reu. 1. 5.

Iohn 1. 29.

1. Pet. 1. 2.

Marke further, when that *Dauid* prayeth the Lord to purge him with hyssope, the word signifies to purge by sacrifice; euen the sacrifice of the Sonne of God, and by his death and blood-shedding to purge his sins away, so as he confesseth there is nothing in heauen or earth, that is of force to purge him from his sinnes and vncleanenesse, but the blood of Christ alone. It is not the blood of bullockes, lambs, and goats that can
wash

wash away the least spot of sinne, but onely the bloud of the immaculate Lambe Christ Iesus, and to him all the Sacrifices had relation and shadowed out Iesus Christ the true Pascall Lamb vnto vs.

And this was the reason why *Dauid* maketh mention of hyssope that God would purge him with hyssope, because God in the time of the Law ordained this ceremony for a confirmation of their faith and to help the people of the Iewes to the better sight and knowledge of the promised Messiah; for seeing CHRIST was not yet come into the world, and they could not see the worke of redemption as yet performed: the Lord would leade them by these ceremonies vnto Iesus Christ the promised Messiah, that they might see him as it were before their eyes: for when they saw a beast slaine, and the blood spilt, then they tooke a bunch of hyssope, dipt it in the blood of the beast, and besprinkled them that offered the same with the bloud: they

The vse of the ceremonies vnder the Law.

Note.

T

were

were thereby taught, that euen so must Iesus Christ the Sonne of God and promised Messiah be slaine and put to death, his blood shed for their sinnes; and they must by faith as a bunch of hyssope besprinkle their soules with the blood of Christ for the pardon of their sinnes.

Galat. 4.

It is true indeede, that the Lord hath eased vs in the time of the Gospel of all those old and ancient ceremonies; neyther is it the will of God that we should be clogged with the dead and needlesse, and beggarly rudiments and ceremonies of men which become not the simplicitie of the Gospel. But yet hee hath in mercie appoynted certaine helpes and meanes to leade vs vnto Christ Iesus, as the two Sacraments to help our faith, for wee being as yet carnall (alas) wee can not beholde no more then wee see: And therefore the Lord hath appoynted them as helpes to leade vs to Christ, to set him before our eyes in the Water in Baptisme, and Bread and Wine in the

the Lords Supper, that so our faith should bee confirmed thereby, and wee might euen see Christ Iesus before our eyes: And therefore as *Dauid* did caretully vse such helpes and ceremonies as God commanded, for the strengthening of their Faith: so let vs bee as carefull, to vse the helps that God hath left vs vnder the Gospel, for the strengthening of our weake faith.

[*Purge me with hyssope*]

THe meaning is this, accept of that most perfect and euerlasting sacrifice of Iesus Christ for the punishment due to my sins: As if he should haue said, O Lord, I confesse I haue sinned exceedingly, I haue bin borne in sin, and haue by murder and adultery deserued to be condemned eternally, and to haue the curse and punishment due to my sin to be cast vpon me: but I beseech thee in mercy to accept of the death and bloud-

The meaning of the words.

shedding of thy Sonne my Sauour Iesus Christ for the satisfaction due to my sinnes.

And whereas the Iustification of a sinner in the sight of God stands on two parts : first, remission and pardon of sin : secondly, the imputation of Christs righteousness, me thinks, the Prophet requires & begs both these at the hands of God ; first to be purged, or as the word signifies, to purge (not by washing) but by sacrificing, to appease the wrath and anger of God by the blood of Christ : secondly, when he prayeth to be washed, he desireth to be made pure and righteous, not in his owne righteousness, but only in the righteousness and obedience of IESVS CHRIST imputed to him, and laide hold vpon by faith.

Doctr. 4
Saluation
is to bee
sought for
onely in
Christ.

Seeing *Dauid* intreates the Lord that hee would *Purge him* : that is, accept of the most perfect Sacrifice of Iesus Christ, for the punishment due to his sins : we learne that there is no Name giuen vnder Heauen, whereby

whereby a man shall be saued, but onely in the name of Iesus Christ; it is not the bloud of Bullocks, Lambs, and Goates, that can wash away the least spot of sin, but onely the blood of the immaculate Lambe Christ Iesus; but of this before.

1.Iohn 1.7
1.Pet.1.18
Reu.1.5

Hence we see the endlesse and vn-
speakeable mercy of God to misera-
ble men: who when no other means
could bee found, no water or hearb
could heale the soule of a sinner, and
wash him from sinne and the punish-
ment of it, but onely the precious
bloud of the Sonne of God; was
content to giue his owne Sonne to
death for vs: which made Saint *Iohn*
to admire it: And if God hath not
failed vs in this, but could rather be
content to see his only Sonne put to
death and hang on the Crosse, then
we should perish, how should he de-
ny any smaller and lighter matters
vnto vs?

Use 1.

Iohn.3.16.
Rom.8.32.

Beholde heere the greatnesse and
heynousnesse of mans sinne, which
could bee purged by no creature in

Use 2.

heauen or earth, but onelie by the bloud of Iesus Christ alone : if all Men and Angells should haue died and beene cast for euer into hell fire, they could not satisfie the infinite wrath of God for one sinne, but the heart bloud of Iesus Christ must bee shed, else we can haue no pardon.

Use. 3.

This condemnes that wicked and erroneous Doctrine of the Papists, who teach, indeed CHRIST by his death hath satisfied Gods iustice for the fault and eternal punishment due to our sinnes : but men must eyther in this life by workes, or else in Purgatorie satisfie Gods iustice for temporall punishments : now then what is this but to make the sacrifice and death of Christ imperfect, when as it must bee patched and peeced with mens merites : but wee belecue and hold that Christs death is a sufficient sacrifice for all our sinnes.

Use 4.
Rom. 6.
Gal. 3.

Would you then haue the pardon of your sinnes, every sinne deserues death and the curse of God : Now there is no way but this, to beleue
in

in Iesus Christ, to imbrace him by faith, that so God the Father may for his sake pardon our sinnes, accept of his death and passion for the punishment of them all.

And that we may be purged from our sins, both the fault and punishment, by the blood and sacrifice of Christ, we must first repent of them, with *Dauid* be griued for them, bewaile them, amend our liues, and become new creatures in Christ Iesus, wee must beg for pardon of them at the hands of God.

Secondly, besides wee must bee sprinckled with hyssope, that is, as in the time of the Law, they dipped the hyssope into the blood of the beast, and so besprinckled the person to be cleansed, euen so must we by faith as it were with a bunch of hyssop apply the blood of Christ, and by faith besprinckle our defiled consciences, it will purge vs from sinne, and appease the anger of God for the punishment.

But if men either doe not repent

of them and leaue their finnes, or doe not come with Faith, to applie the blood of CHRIST, they can not haue pardon: As if there were a soueraine plaister to cure any sore; if a man doe not apply it to his wound, but let it lie in a box, it will doe him no good: so vnlesse wee apply the blood of Christ to our wounds and sores by faith (alas) it cannot help vs: And as the woman with the bloodie issue touched Christs garment, and was healed; so if wee can by faith touch the blood of Christ, and apply it to our selues, it will heale all the bleeding wounds of sinne.

The second request is that God would wash him & make him pure, not imputing his finnes vnto him: but couering them in the death and obedience of his Sonne Iesus Christ. And therefore in the second part of this verse he prayeth for the imputation of Christs righteousness: namely, that God would not onely remit the punishment due to his sinne, but looke vpon him as he is in CHRIST, couered

couered with his righteousness, and that God would accompt him iust for Christs obedience, holinesse, satisfaction and righteousness: for when God beholds a poore sinner couered with the righteousness, holinesse and obedience of his Son Christ, then he accompts him as no sinner, but iust and righteous: Enen as a man beholding any thing through a red glasse it appeares red or of the same colour: so if the Lord looke on vs in Christ we appeare holy and righteous before him.

Ps. 32. 1. 2.

Whereas the Prophet *Dauid* intreates the Lord to wash him, hee shewes that hee was defiled with sin and stained with vncleanesse: and so stood in great neede of Gods mercy to cleanse his filthy soule and defiled conscience now polluted with most vile Adultery, and filthy vncleanesse: that his soule was now besprinkled with the innocent bloud of that faithfull seruant and loyall Subject *Vriah* the Hittite: And as it was with *Dauid*, sinne infected him, made him

Doctr. 1.

Sinne defiles a mā.

him vile and loathsome, filthy and abominable in the sight of God: Euen so it doth begrime the faces of the best of Gods children, it stains and pollutes them both in soule and body: yea, no carrion is more loathsome and odious then a sinner defiled and polluted with sinne is in the sight of God.

The leprosie was a loathsome disease, it infected the body, & the very garments, yea the stones and timber: But this spirituall leprosy sinne infects the whole man, body and soule: yea it infects heauen and earth, and all other creatures in the world, and there is nothing that can take away the spots and blemishes of sinne but onely the precious bloud of Iesus Christ, laid hold on by true faith.

Use I.

Well, seeing all of vs are thus defiled with sinne as *Dauid* was, in soule and body, let vs desire to bee washed: let vs bewaile them, loath and hate them, intreate the Lord that he would not impute our sinnes vnto

vnto vs, but couer them vnder the robe of Christs righteousness: And that we should abhor euery sinne for this cause, because it defiles vs, it pollutes vs, and makes vnworthy to appeare in Gods presence.

Scing *Dauid*, though an holy Prophet of God, a man after Gods own heart; yet desires the Lord to wash him from his sinnes and to couer them in the obedience of CHRIST IESVS applied by faith: wee see that no man is able to stand before the face of God in his owne righteousness, in his owne workes, or worthinesse: for if any might, who might better haue done it then *Dauid*, a man truly sanctified, a holy Prophet, a man after Gods owne heart, yea the Prophet *Esay* saith, that all our righteousness is no better then a stayned clout full of bloud and all pollution: And *Paul* desires that hee may not bee found in his owne righteousness, and worthinesse, at the day of Iudgement but in the righteousness of Christ laid hold on

Use 2.

Esay. 64 6.

Phil. 3. 9.
1. Cor. 1. 30

on by faith. And therefore let vs renounce all our owne goodnesse, or worthinesse, and accompt all but dung in respect of CHRIST and his righteousness: And as for the Church of Rome wee may see their intollerable pride, that they do so much rest and relye vpon their owne goodnesse, and worthinesse, merites, and righteousness, to stand vpon it & appeare in it for remission of sins, and life eternall: But (alas) if *Paul*, *Dauid* and all the Saints of God abhorre themselves in dust and ashes; desire to be purged and washed and covered in the obedience and righteousness of Iesus Christ, yea count all their owne righteousness but as dung, and dare not appeare in it before the seate of Gods Iudgement, but in the righteousness of Christ: shall any Papist of them dare to stand before Gods Iudgement in his owne righteousness, and worthinesse: no, no; hee shall tremble, and quake, and not abide so great and glorious a presence.

*[I shall bee cleane: I shall bee whiter
then snow.]*

IN these words the Prophet shewes the euent and issue of this, when a man doth truly repent, is reconciled to God in Iesus Christ, and is washed from his finnes by faith in Christs blood; then hee is made of a most vile and loathsome sinner a most blessed and holy child of God: of a filthy vncleane lim of the deuill, a blessed member of Iesus Christ: beautifull and glorious in the eyes of God being couered in Christs righteousness.

Seeing *Dauid* saith, when God shal pardon him his finnes on his true repentance, and bee reconciled vnto him couering his finnes in the merites and obedience of Christ, *Then bee shall bee cleane:* Then before a man repent, be reconciled to God by Iesus Christ, and bee purged from his finnes: hee is most vncleane and filthy, vile, loathsome and abhominable

Doctr. 1.
The woful
estate of al
naturall
men.

ble in the sight of God : and indeede so he is ; no carrion worse, no Toad so vgly, nor Serpent so full of poyson as a filthy sinner polluted with sinne till hee repent, get pardon of them and be reconciled to God by Christ: I pray you take knowledge of this Doctrine, whatsoeuer thou art, high, low, rich, poore, yong, old, Prince, or Noble: till thou repent, till thou turne to God, till thou get the pardon of thy sinnes and bee washed by faith in the bloud of I E S V S C H R I S T, thou art most vile and miserable, thou art most vncleane & filthy, thou art more vgly then the venomous Toad, more loathsome then the Serpent, more filthy and stinking then the Carrion: yea no creature is so loathsome before God as a filthy sinner that liues in sin without repentance, that is not washed and purged from them in the bloud of Christ.

Use. I.

Well, seeing this is the wofull and miserable estate of all impenitent sinners, how should this moue euery one

one, with speed, to repent, to turne to God, to seeke to bee reconciled to God by Iesus Christ, to desire pardon of his sinnes, to bee washed and cleansed from them all, in and by the blood and merites of Christ; for this know, I say, till thou art reconciled to God, dost repent, art washed and cleansed, thy case is fearefull, thou wert better bee a Toad then a man without this: thou mayst go in Silke and Veluet, in gay and golden apparell, thou maist haue a faire body, perfume thee with sweete smells, &c. but till thou repent, thou art filthy and loathsome in Gods sight.

Oh! how should this serue to plucke down the pride of many impenitent sinners? Men and women thinke highly of themselues, ruffle it out in silke and veluet, starching and washing; but all this while they know not that their poore soules are leathsome in Gods sight, that God hates them, and cannot abide them. Oh then be washed, bee cleansed in the blood of Christ,

Christ, which alone can wash away sinne.

Elay 1. 16.
Reu. 3. 14.
Iob. 42. 6.

O that men would remember that saying of Christ : *Thou art poore, blinde, miserable, and naked.* Then they would say with Iob: *I abhorre my selfe and repent in dust and ashes:* Then they would neuer giue any rest to their soules till they haue repented, got pardon, bee reconciled, and washed from their filthy sinnes.

Doctr. 2.

Seeing David acknowledgeth, that when he shall repent, get pardon of his sinnes, be reconciled to God, bee washed from the filthinesse of sinne: then *he shall be cleane and white, yea most white, euen as snow,*

Hence we learne, that as a filthy sinner, that liues and goes on still in sinne without repentance, there is no creature more vile, blacke, and vncleane: So the child of God that doth repent, that is washed in the bloud of Christ, reconciled to God, hee is a blessed and glorious creature, most beautifull and faire in the sight of God: not by any goodnesse

nesse, or worthines of his owne, but by the mercy of GOD so accounting vs; and by the merites and worthines of Iesus Christ, in whose righteousness wee be righteous, and by whose merites and worthines we are couered. The Saints of GOD goe in long white roabes, which are made white in the blood of the Lambe.

Seeing this is the blessed and glorious estate of those that do truly repent, be reconciled to God, imbrace and belecue in Iesus Christ, are washed and cleansed from their sinnes in his blood, and couered in his righteousness, O how should it moue euery man and woman to turne to God! to forsake their euill wayes and their filthy sinnes! to put on the Lord Iesus Christ, to belecue, to become the sonnes and daughters of God. It is a goodly thing, to be son to an earthly King, to be cloathed in cloth of gold, &c. But if wee compare this with the blessed and glorious estate of Gods children, it is but dung and

V

beg-

Cant. 1. 7.

& 4. 1.

Ezek. 16. 9

10. 11. 12,

&c.

Reu. 3. 18

1. Cor. 6.

10. 11.

Use. I

Dan. 12.

beggery, it is but like rotten ragges, and beggars clouts, taken off the dunghill: *Hee that is wise shall shine as the firmament, and hee that conuerts many to righteousnesse shall shine as the Sun in the firmament:* oh! then againe, and againe, let vs repent, let vs bee reconciled to God, get this wedding garment, which will make vs beautifull before God.

Use 2.

Another vse is this, seeing that the state of Gods children euen in this world is so blessed and glorious, so beautifull and excellent, being reconciled to God, washed in the blood of CHRIST, and cloathed with the most pure robe of Christs righteousness: Here is matter of comfort to all the poore children of God whom the world is not worthy of, alas they are esteemed as beggars, they bee esteemed as vile, and base, miserable, and cast-awaies, by vngodly men, they are made as the dung in the streets, and the off-scouring of the world, & men euen tread and trample them vnder their feete:

now

now what is that which may comfort the hearts of Gods children? surely this, that though they seeme vile, base, and miserable in the blind eyes of sinnefull men: yet they bee most white, beautifull, and glorious, in the eyes of GOD our heauenly Father: though the world hate vs, contemne vs, be a weary of vs, loath and abhorre vs: let vs remember the Lord loues vs, takes delight in vs, we are most faire and beautifull in his sight. They do not see what wee be, they cannot know that wee are little Princes, sonnes, and great heires of the kingdome of heauen, the sonnes and daughters of the great God: and therefore this may teach vs patience, seeing we know that God loues vs, and that we are deere vnto him, though the world hate vs, so it was with many Prophets of God, and true beleeuers, whom the world was not worthy of.

1. Ioh. 3. 2.

Heb. II.

Lastly, heere is matter of great comfort to great and grieuous sinners, that haue committed many and

Vse. 3.

Eſay. l. x. 18.
19.

grievous finnes, that if they will vaine-
ly repent and turne to GOD,
imbrace, and lay hold on CHRIST,
God will make them of the cursed
fire-brands of Hell, heires of the
kingdome of Heauen: of the limbe
of the Diuell, the members of Iesus
Christ: of adulterers and filthy sin-
ners, such as *Dauid* was, chaste and
pure, and the holy seruants of God:
And this the Lord promises men, that
if they will repent, turne to God, and
forsake their sinnefull wayes, *Then*
though your finnes were as redde as scar-
let, I will make them as white as snow:
Though they were as crimson, yet I will
make them cleane as wooll: That is,
though men bee guiltie of bloudie
finnes, notorious euils, as *Dauid* of
murder, vncleannes, whooredome,
adultery, couctousnesse, swearing,
contempt of the word of God, &c.
Yet if thou hast the grace to repent,
certainely the Lord will most tho-
rowly purge and wash away all thy
finnes, hee will scale thee a gene-
rall pardon of them all, if thou wilt
only

onely repent and lay holde vpon Christ.

Oh ! then let me speake vnto you in the name of God : hast thou been a vile blasphemers? hast thou beene a contemner of the Word? a persecuter of Gods children? hast thou been a cruell murderer, oppressor, vsurer? hast thou beene an adulterer, a filthie liuer? Well, if thou wilt now repent, turne to God, bewaile thy sins, beg pardon of thē, if thou wilt renounce, leaue and forsake them, become a new creature in Christ Iesus, and amend thy sinfull life : loe, God doth this day offer mercy vnto thee, he will embrace thee as he did the Prodigall child : he will wash thee in the blood of his owne Sonne : hee will couer thee in his righteousness : hee will pardon all thy sinnes, and neuer lay them to thy charge : he will make of thee that art a vile and miserable sinner, a very fire-brand of hel, a blessed member of Iesus Christ. And therefore let not the number or greatnesse of thy sinnes hinder thee; for if thou

Luke 15.

2. Cor. 5. 18

canst repent, God will pardon them all, and receiue thee to mercy: Oh then, if thou wilt not for all this repent and turne to God, leaue and forsake thy sins and impieties, become a new creature in Christ Iesus, but lie in thy finnes, and wallow in the filth of them still, and harden thy heart against all the sweete and gracious offers of mercy: How art thou worthy to perish, if thou shalt despise so great saluation?

VERSE. 8.

8 *Make mee to heare of ioy and gladnesse, that the bones which thou hast broken may reioyce.*

David
heare en-
treats for
peace of
consci-
ence.

DAVID, hauing in the former verse craued mercy at the hands of God, for the pardon of his finnes which were both many and great, he doth in this verse

verse beg at the hands of God, the blessed fruit of the same, namely the blessed and comfortable perswasion of Gods mercy, and assurance of his loue, for the pardon of his sins, that God would euen testifie vnto his poore soule and wounded conscience, by his spirit inwardly, that he was appeased and pacified with him, and in Iesus Christ reconciled vnto him, that so being thus assured of Gods loue, of reconciliation with God, and the pardon of his sins, his wounded conscience might be comforted, his wounded soule and heauy heart might be refreshed, and his exceeding grieue might be mitigated and asswaged.

In this verse note two speciall points. First, what is the thing *David* so instantly craueth of God, namely that he would cause him to heare comfortable and blessed newes of Gods mercy and assurance of the pardon of his sinnes. *Make mee to beare of, &c.*

Secondly, the end wherefore hee

Sinne had
take away
his inward
ioy.

Parts of
his verse.

I

2

so begs & requests for this, namely, that his broken heart and bleeding conscience might be comforted, and his vnspeakeable griefe by the feeling of Gods loue might bee ended. *That the bones which thou hast broken may reioyce.*

[*Make mee to heare.*]

I

AS if he should haue said. O Lord I beseech thee to witnesse thy loue and fauour vnto mee, yea I beseech thee send thy blessed and holy spirit to certifie my conscience of the blessed pardon of all my siones, that thou wilt not enter into iudgement with me for them.

And that which *Dauid* doth heare confesse of himselfe, all the children of God shall one day be sure to find by experience, that sinne doth spoile them of their inward peace and ioy. Oh then if we could remember how sweet the ioy and peace is which by sin we loose, for the vaine and transitory

fitory pleasures of sinne which are but for a season, wee would neuer make so bad exchange.

The maine point is, what is it that *David* so earnestly craues of GOD: namely, that GOD would assure him of the blessed pardon of his sins: but some may say, this seemes needlesse, did not the Lord send *Nathan* to him (who after *David* had confessed his sinne told him) *The Lord hath pardoned thy sinne, thou shalt not die*: How then comes it to passe that here hee prayes the Lord to cause him to heare and feele this, the pardon of his sinnes: I answer, First, it is true that *Nathan* the Prophet of God did assure him of the pardon of his sins vpon his true repentance: but yet *Dauids* heart being wounded with sinne, could not so fully feele and finde the assurance of Gods loue and pardon of his sinnes, and therefore intreats the Lord to certifie his conscience inwardly by his spirit, & fully to assure him of the same: Secondly, I answer, that though *David* heard

Nathan

2. Sam. 12.
13.

Nathan tell him that the Lord would pardon his sinne, yet hee iudged the outward testimonie of all men and Angells as nothing vnlesse the inward certificate and testimonie of the holy-Ghost go with it: inwardly to certifie, assure, and perswade the poore wounded conscience of Gods loue and fauour.

Doctrinc.

I

Euerie
childe of
God may
be assured
of the par
don of his
sinnes.

Hence wee learne sundry points of instruction. First, that as *Dauid* praies to be assured of Gods loue, and the pardon of his sinnes; so euerie true childe of God that beleeueth and repents of all his sinnes may know and bee assured in his conscience of Gods loue and fauour, and the pardon of them all: And in the Article of our faith, we doe professe, we beleue the remission of our sinnes, and life euerlasting, and seeing wee pray for this, that God would forgive our sinnes and trespasses; therefore we beleue it, else we sinne in praying for it: so that euerie one that truly repenteth and embraceth Iesus Christ, is a new creature, hates vile

vile wayes, indeuours in heart and life to please God: hee may know and be assured that he is reconciled to God, and his sinnes be pardoned.

2. Pet. 1.

This condemnes that hellish Doctrine of the Papists, who teach and hold, that no man can bee assured of the pardon of his sinnes, vnlesse God send a reuelation from heauen to do it: and that it is a vertue of faith to doubt of Gods loue: but how did *Paul* doubt when he saith, *I am fully perswaded &c.* Alas how dares a vile sinner, not iustified, nor assured of Gods loue, and the pardon of his sinnes, how dares he come to call on God and make his prayer vnto him? dares a traitour come to his King, speake vnto him, not hauing his pardon? Well, this Doctrine of doubting, it is a racke for wounded consciences, and torments afflicted soules when they can not tell whether God loueth or hateth them, nor know not that their sinnes be pardoned.

V/c. 1.

Rom. 8. 38.

Iob 13. 15.

19. 25.

Psal. 125. 1

And therefore that religion which teacheth doubtings, and pronounceth

V/c 2.

ceth them accursed, who hold that a man may be assured of saluation: we accurse it as a Doctrine enemy to faith and saluation. And indeed it is strange to see, that whereas they teach a man is able to fulfil the whole law of G O D, and by his workes to merit eternall life; yet they accurse him if hee say hee is sure to be saued: so directly doth one point of their false Doctrine impugne another. Indeede it is no maruell though their religion can yeelde no comfort for certainty of saluation, seeing they draw men from off the foundation Christ Iesus, in whom only it is promised, that we shall find rest for our soules.

Seeing *Dauid* prayes for this assurance of Gods loue to bee assured of the pardon of his sinnes, by his spirit, and that vpon his true repentance. This shewes that the confidence that most men haue, is a fond presumption and securitie: They would not doubt of G O D S loue for all the world; they beleeued euer since they were

were borne, and thus they brag of their strong faith, but they deceiue themselves: for till a man do repent, turne to God, belecue in Christ, be a new creature, hee can haue no assurance of Gods loue or pardon of his finnes.

Let all true Christians examine themselves, whether they feele and finde this blessed assurance and perswasion of Gods loue, and the pardon of their finnes: if thou hast it, make much of it, loose it not: If thou want it, vse all meanes, giue all diligence, to get it, repent, turne to God, begge mercy, and pardon for thy finnes, embrace Iesus Christ, belecue in him, that thou mayest bee assured, and neuer be at rest till thou canst say, I am perswaded of Gods loue in Christ Iesus, *I know my Redeemer liueth*: I am perswaded I am the childe of God, else a man can haue no ioy, peace, nor comfort.

Though *Nathan* had told him his sins were forgiven, yet *Dauid* could not be assured till he felt the inward assu-

Doctr. 2.
Man's testimony of the remis-

tion of sins
is nothing
without
the testi-
monie of
Gods spi-
rit.

Ro. 8. 15. 16

Note.

assurance and certificate of Gods spirit to perswade and witnes the loue of God vnto him for the pardon of his finnes.

Hence we learne, that it is not the testimony of all men & Angels, that can assure vs in our soules of Gods loue, and pardon of our sins, without the inward speciall certificate and perswasion of Gods Spirit, who is called *the Spirit of Adoption*, because he doth reueale, yea perswade and assure our soules that we be adopted. If *Peter, Paul, Nathan*, yea al the world; nay if an Angell from heauen should tell me I am the childe of God, yet vlesse God doe farther certifie my conscience inwardly by his Spirit, I should not be assured, but doubt stil, euen as *Dauid* did in this place, although *Nathan* had said: *Thy finnes are forgiven*, yet *Dauid* could not bee assured vntill he had the inward and comfortable perswasion of Gods holy Spirit. Men cannot know the secret councell of God, they may deceiue, and be deceiued; but the Spirit of

of Gods knowes all things, and the Apostle saith, *Ye haue not receiued the Spirit of bondage to feare againe: But ye haue receiued the Spirit of Adoption, whereby yee crie Abba Father, The same Spirit beareth witnesse to our spirit, that we are the children of God. And because ye are sonnes, therefore G O D hath sent forth the Spirit of his Sonne into your hearts, whereby we cry Abba Father. Againe, God the Father hath sealed vs, and put into our hearts the earnest of his Spirit.* So that you see it is the proper worke of the Spirit to assure our harts and consciences of Gods loue, and the pardon of our sinnes, and without this inward certificate and assurance of the Spirit, all the testimonies of men and Angells cannot assure our consciences.

Well then, seeing that there can be no assurance in a mans conscience of the pardon of sinne, and life eternall, but by the inward certificate and testimony of Gods Spirit, let vs pray for this, labour to find and feele our hearts perswaded and assured inwardly

1. Cor. 1. 10
Ro. 8. 15, 16

Galat. 4. 6.
2. Cor. 1. 22

Vse.

2. Cor. 13.
5.

Markes of
Gods Spi-
rit.

I

That Man
repents of
his finnes.

wardly by the holy Ghost of the pardon of our sins, and the loue of God in Christ, *Prooue your selues whether yee be in the faith*. And because men are deceiued generally with a fond presumption, and foolish opinion, that they be the children of God, and shal be saued: and this carnall presumption is more common then true sauing faith: I will shew how we may know this testimony and certificate of Gods Spirit, when it is in our consciences.

First, the Spirit of God assures no man of the pardon of his finnes, but such as be humbled for them, repent of them, leaue and forsake them, become new creatures, and walke in newnesse of life: and therefore if thou liue in sinne, be not humbled for them, nor bewaile them, hast a purpose to liue still in thy finnes, ignorance, lying, swearing, couetousnes, vncleanenes, &c. Thou canst haue no assurance of Gods loue; and this perswasion of thine, if thou hast any, it is meere presumption; for where
men

men doe not repent, and turne vnto God, and amend their liues, there is no faith, neither is the Spirit of God in them; and therefore they can not bee assured of Gods loue and mercie.

Secondly, the spirit of Adoption doth not onely tell a man that hee is the child of God, but doth by sundry arguments and reasons perswade the childe of God that hee is elect, that God loues him, and that his sinnes be pardoned: but wicked men haue no such perswasion in their hearts; onely they haue á fond opinion and conceit, which is no good ground, neither did the Spirit of God euer perswade their hearts thereunto.

We shall know the testimony of Gods Spirit, that it is sure and sound by the fruits and effects of it: for if the Spirit of God do truly testifie the loue of God for the pardon of our finnes, and life eternall: then it will follow, that we shall hate our sins, loathe & abhorre them, because they grieue our most gracious God & lo-

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Is perswa-
ded of the
Spirit.

3
The ef-
fects will
appare.

uing father: yea, wee shall desire in all things to honour God, to doe his will, to please and serue him: so that if wee finde and feele these things, a true hatred and dislike of sinne, because it dishonours our God, a desire to liue in holinesse and righteousness before him all our dayes: it is a certaine signe that the Spirit of God doth assure vs of our reconciliation with God: But if men find not this, no hatred of sinne, no loue to obey his will and keepe his commandements, but ignorance, rebellion, prophanenesse, and the like; let them bragge what they will of their strong faith, feeling of Gods loue, and I know not what, yet it is certaine, they haue not the testimony of Gods spirit, which *Dauid* praicth for here, but a fond and foolish opinion proceeding of selfe-loue, carnall securitie and diuellish presumption, which in the end will deceiue them.

Doctr. 3.

God con-
uaies com-

Make me to heare of ioy and gladnes:
In these words note a third point of doctrine: namely, whence, and where

Dauid

David looked for comfort : namely, from the word of God , and hearing the same opened and preached vnto him : So that in his example wee learne that all true comfort and spirituall consolation is to bee learned and fetched out of the word of God, that is , the store-house of heauenly comfort. And therefore our Sauior Christ bids vs search there for comfort, *Search the Scriptures, for in them yee thinke to haue eternall life.* Againe, it is called *Spirit and Life*, because God vses the preaching and ministerie of the Gospel to beget spirituall life. It is called, *The word of truth, euen the Gospel of our saluation*, Ephesi-ans 1.13.

The Lord might haue illuminated the minde of the Eupuch, *Actes* 8. by the mediate working of his owne Spirit, and haue made him vnderstand that scripture which he was reading , without any Interpreter, but it pleased the Lord to doe it by the Ministerie of *Philip* ; hee might haue likewise communicated his

fort vnto vs by the ministerie of his holie word.

Iohn 5.39

Iohn 6.63

Spirit to *Cornelius*, *Actes* 10. But the Lord would not do it but by the ministerie of *Peter*. According to that of the Apostle, *1. Corin. 1. 21. It hath pleased the Lord by the foolishnesse of preaching to saue so many as belecue:* and so many shall belecue as are ordained to eternall life. If then thou be desirous with *Dauid* to *heare of ioy and gladnesse:* and to haue assurance of the pardon of thy sinnes, then reuerence the ministry of the word by which the Lord communiceth his Spirit to such as hee will saue. And surely this must needs be an exceeding comfort to all the children of God, that God doth not onelie freely forgie them their sinnes, but also telleth them of the forgivenesse of the same, sealing vp in their hearts the testimonie thereof by his holy Spirit.

¶ I.

Seeing God hath appointed the ministerie of the Word to bee the meanes to worke all true and spirituall comfort. Oh then in all our needes, wants and distresses, let vs search

search the word of God, ther is comfort to be found, many heauenly and sweete promises of the gospell to quicken & reuiue our poore distressed soules; and this the Prophet *Dauid* knew by good experience, that there is more sound comfort in the feeling of Gods loue, then in all the world besides. It may well be compared to the tree Saint *Iohn* speaketh of, which beareth twelue manner of fruit, and the leaues of the tree serue to cure and help diseased and wounded soules, and the fruit of this tree of the word of God is most sweete and pleasant, and therefore let vs, if wee desire to desire true comfort indeed, seeke it in the meanes: namely, in the word and ministry of the holy gospel.

This sheweth, that all those be enemies to their owne soules, that despise the ministry of the Word, and preaching of the Gospel. If euer thou finde one iote of true comfort, thou must haue it in the meanes that God hath ordained: namely.

X 3 in

Psa. 119. 50
Psa. 84. 1, 2
Psalm 43
Psalm 4.
Reu. 22. 2.

Use 2

i
 in the ministerie of the Word : let men seeke it else-where, and they shall find none . Men may seeke delight and ioy in their golde and siluer, in merry companie, in this or that, as men vse to doe ; but (alas) they can not finde it there ; yea, experience sheweth, that distressed soules, full of woe and miserie, could neuer finde true comfort in anie thing else saue in the ministerie of the Word of G O D, and there they haue found endlesse comfort, by the hearing of the blessed and sauing promises of the Gospel : and therefore if men shall neglect or despise the word preached, how can they euer find ioy or gladnes, or anie dram of sauing comfort ?

Doctr. 4

Whereas *Dauid* craues of G O D, that he would cause him to heare of ioy and gladnes, that is, that his sins were all pardoned, and be reconciled to God in C H R I S T, that so he might haue some good matter of ioy and gladnes.

Wee learne hence, that there is no
 found

found ioy nor comfort to any man or woman, but onely in the pardon of sinne, and feeling of Gods loue in CHRIST, and all other ioy which men do frame and deuise vnto themselves, alas, it is but from the teeth outward, it is not sound nor durable, it is but carnall and earthly, and will easily be lost; *Thus saith the Lord, let not the wise-man reioyce in his wisdom, nor the strong man in his strength, nor the rich man in his riches: But let him that glorieth, glory in this, that he knoweth me to be the Lord:* And without this there can be no sound ioy, as we see in *Dauid*, and so in all distressed sinners till they feelee the assurance of Gods loue for the pardon of their sinne.

This shews, that the common ioy of most men and women, is but a carnall ioy, earthly, & vaine, it is not spirituall, it is not true ioy: for al the while they eate, drinke, make themselves merry, laugh, and sing, they liue in sinne, in danger of Gods anger and condemnation, no feeling of

Where sin is not pardoned, there can be no true ioy.

Icre. 9. 23.

Use. I

Ro. 14. 17.

Esa. 57. 21

Obiect.

Answ.

Iob 21. 13
Psal. 73.

Gods loue, no assurance of saluation, and then how can they haue any true ioy, for this proceedes from the assurance of Gods loue, and the pardon of sinne; *The kingdome of God stands not in meate and drinke, but in righteousness, peace, and ioy in the Holy Ghost: but vnto the wicked there is no peace.*

Obiect. But, doe wee not see that wicked men, that liue in sin, that be notorious sinners, swearers, blasphemers, drunkards, &c. that these liue in mirth, and iollity, in eating, drinking, in ease and idlenesse, and the children of God haue much sorrow and heauinesse, grieve and wrong.

Answ. Yes it is true, that wicked men that liue in sin, passe their dayes in eating, drinking, sport, and pastime, no sorrow nor heauinesse, but spend their dayes in pleasure, *But suddenly they goe downe to hell.*

Now, who wil call this a true ioy? nay, it is a swinish and brutish ioy, carnall and fleshly, for if they knew all,

all, and saw their misery, that they be in danger of Gods eternall vengeance, of hell and damnation: oh! then they would mourne, and turne all their mirth into teares. If a traytor be apprehended, arraigned, convicted and condemned to bee hanged, drawne, and quartered, and looks for nothing but present death and execution, and yet should giue himselfe to eating and drinking, to carding and dicing, to ryot & reueling: Would not all men say he was a madde man, and out of his wits? surely this is the case of all wicked and vnregenerate men, they bee arraigned and already condemned, they want nothing but execution, and they bee euery moment in danger of hel-fire: alas! what cause haue they to bee merry? yea, how haue they cause to howle, and cry, and mourne for grieve, and therefore their mirth is but madnessse.

Iam. 4. 9.

Seeing wee can haue no peace of conscience, nor any sound comfort,
till

Vse 2.

Rom. 14.
17.

till wee haue the feeling of Gods loue, and assurance of the pardon of our sinnes, let vs neuer giue any rest to our soules, till we haue repented and got some blessed perswasion of Gods loue in Christ; and some warrant from the Spirit, that our sinnes are done away: For the kingdome of God stands not in any outward thing, but in righteousness, peace, and ioy in the Holy Ghost. Alas! if any of vs were condemned to death, lay in prison looking for nothing but present execution, What could do vs good? There were then no ioy in wife nor children, lands nor liuings, meate, nor musicke, no, no: vnlesse wee haue the Kings pardon wee cannot bee merry, but would contemne all these things: Euen so when a poore sinner is arraigned and condemned in his owne conscience for sinne; hath no feeling of Gods loue and mercy for pardon of it, how is it possible that hee should haue one dramme of ioy till the Lord in mercy scale vnto his
poore

poore soule a generall pardon by his spirit, dipped in the bloud of Christ Iesus. Well then, let vs neuer be at peace, nor giue any rest vnto our soules till we haue got some comfortable perswasion of Gods mercy for the pardon of our sinnes.

[That the bones which thou hast broken may reioyce.]

THese words containe in them the second part of this verse, and it is as much, as if the Prophet should haue said: O Lord I intreate thee for Christ Iesus sake to forgiue me my sinnes, and giue-mee the blessed assurance of the same in my soule and conscience, that so feeling and finding that thou art reconciled, and hast pardoned my sinnes; my soule so wounded and ouerwhelmed with griefe and sorrow, as my very bones and most strong parts are wasted and consumed, and my strength

2
Part of the
verse.

strength decayed, may be restored, cheered vp and gladdened.

Pro. 8. 14
Psa. 32. 3. 4.

By this speech he would shew his extreame griefe and sorrow for his finnes, which was so extreame, that it wasted & consumed his strength, dried vp his bones, spent his marrow.

Doctr. 1.

No sorrow
in the
godly like
the sorrow
for sinne.

Hence we see that there is no sorrow in the heart of Gods children, like that sorrow which is for sin, and offends our most gracious God and mercifull Father. Great is the griefe of an husband that looseth a kinde and vertuous wife; and who can expresse the sorrow of a father or mother for the death of their deere and onely childe? But yet all the sorrow in the world is not like that sorrow and griefe of heart for sinne: this will wound the conscience, cause weeping and wailing, and great heauinesse, it will euen weaken the body, and strength of nature; and if it bee of any continuance, it will waste the bones, and consume the flesh.

When

When I held my tongue, my bones consumed.

And the reason is this, because a poore sinner being wounded in conscience for sinne, and not feeling the loue and mercy of God for pardon, he sees nothing but hell, nothing but damnation and the wrath of God, which is a fearefull thing : for this causeth torments, and feares, and terrors, and makes euen an hell in a wounded conscience ; and of all plagues and iudgements what is more terrible and fearefull then to feele the heauy weight and burthen of Gods anger, which is insupportable ? For as *Salomon* saith : *A man may beare his sicknesse and infirmities, but a wounded Conscience who can beare ?* Againe, *It is a fearefull thing to fall into the hands of the liuing GOD.*

Seeing this is the wofull fruite of sinne, that is, thus wounds the conscience, and wasteth the flesh, and the bones, we see how God hateth sinne, euen in his deereft children,

Lam. 1. 2.

5.2.11.

Psal. 32.

Psal. 6.2.

Psal. 38.

Pro. 18. 14.

Heb. 10. 31

Vse. 1.

dren, so as if they will needes sinne and rebell against God, they must feelee the wofull smart of it. And therefore let vs aboue all things shun it, auoid it, nor dare to commit it: Oh! it will cost thee deere, it will make thy heart to ake, it will breed thee much woe and misery in soule and body.

Vse 2.

We see the miserable blockishnesse of all carnall men and women, who are not ashamed to say, that they had rather deale with God then with men for sinne; but alas they neuer knew nor felt the weight of sinne: but if God should once open their eyes, and let them see their finnes, and feelee the weight of his anger for them, Oh! then they will confesse it is a fearefull thing to fall into the hands of God. *If he be angry (saith Dauid) blessed is the man that trusteth in him.*

Psal. 2.

Vse 3.

Let vs learne that it is not some light sorrow, or small sigh, or Lord haue mercy on mee, will serue for our finnes against God. No, no, let

vs

vs labour to bee humbled more deeply for our sinnes, seeing by them wee offend a most mercifull God: yea, if it were possible, to shed euen teares of bloud for our sinnes, for all were little enough to expresse that grieve for sinne wee ought to haue.

[*Which thou hast broken.*]

THat is, which thou, O Lord, my God, in iustice hast inflicted vpon me for these my great and heynous sinnes.

Hence behold, that God is most righteous and iust in punishing and correcting the sinnes of men, he cannot winke at sinne in any man, no not in them that bee deere and neere vnto him, in his most holy seruant *David*, a man after his owne heart, a holy Prophet of the Lord, yet if he rebell and play the wanton, he is sure to be whipt for it, as heere in this place: so when hee numbred the

Doctrine.

There is no respect of persons with God.

2. Sam. 24.

Esay 39.

Math. 23.

the people, so *Hezekiah, Ierusalem* the holy Citty: yea, if the Son of God which had no sinne, take but our sinnes vpon him, he must be punished; the Iustice of GOD will ceize vpon him. And the reason of this is manifest, because God doth so hate sinne, that he cannot winke at it in any man.

Vse.

1. Pet. 4. 17
1er. 25. 29.

If the Lord do so sharply and seuerely punish sin in his deereft children, whom he loues best, Oh! then what will he do vnto those that are his enemies? *if to the greene Tree, what to the dry?* If Iudgement begin at the house of God, Oh! then what shall be the end of those that obey not the Gospell of God? If God do so seuerely handle his owne people, then much more the wicked.

[*Mayreioyce.*]

Doctrine.
Pardon of
sin brings
true ioy.

Hence we learne that there is wonderfull ioy and gladnesse in the hearts of those who haue the pardon

pardon of their finnes, it is matter of endlesse comfort to feele the loue of God in a mans soule : to know God to bee my gracious Father, Iesus Christ to bee my Redeemer, and the Holy Ghost to be my Comforter, it is matter of endlesse comfort. *Blessed is hee whose wickednesse is forgiven, and whose sinne is couered.* Again, *The kingdom of God stands not in meat and drink, but in righteousness, peace, and ioy in the Holy Ghost.*

Psal. 32.1.

Rom. 14.
17.

Wee learne hence that such as continue in any knowne sinne vnrepented of cannot looke for peace from God, for where goes sinne there goes the curse, *Esay 48. There is no peace to the wicked:* God doth euen wage war, & euter into a combat against all impenitent sinners : This the Prophet speaketh, *Psal. 7. God doth whet his sword, bend his bow, and make it ready against the wicked:* And therefore if we want this, and haue not the feeling of Gods loue, and assurance of his mercy for the pardon of our finnes, Oh then let vs labour

Vse 1.

Y

for

for it, vse all meanes to attaine vnto it, pray for it, begge for mercy, and giue no rest vnto thy soule till thou hast it; and if thou hast it, Oh then make much of it, loose it not though thou mightst gaine a Kingdome: for all the world will not afford one dram of ioy and comfort without it, and take heed of sin, which will driue it away, dim it, and damp it, and deprive vs of the feeling of it.

Use. 2.

Wee see that vngodly men doe offer great wrong vnto the children of God: Oh! say prophane beasts and Atheists, these professors, these Puritanes, they are alwaies heauy and dumpish, there is no comfort, no ioy, no mirth in them, they are alwaies sad and heauy. Thou lyest like an Atheist, they haue more sound Ioy, and Christian Mirth in one houre, then the cursed Athiests of the world haue in a yeare: yea, who should bee merry, if the children of GOD be not merry? Who can reioyce more then hee that is the childe of God, that
feeles

feeles Gods loue in his soule, is a member of IESVS CHRIST, and to whom there is no feare of condemnation.

Rom.8.i.

It is true indeed, in regard of our sinnes and euils, wee haue cause to mourne and lament : yea to weepe, if it were possible, teares of bloud: but in regard of Gods mercy, in that wee bee reconciled to God, deliuered from Death, Hell, and Damnation, by the death and merites of IESVS CHRIST, in whom we beleeue, we can be merry : yea, reioyce in all estates, in sicknesse as well as in health, in pouerty as plenty, in prison as in liberty. Looke on *Peter* in prison, *Paul* in his chaines; whereas wicked men haue onely a carnall and worldly ioy in their friends, riches, honors, pleasures, and delights, if these be gone and lost, all their ioy lyes in the dust, then they be dumpeish, heauy, and sad; no ioy then, no reioycing, but a knife, an halter, a pond.

So that by this wee see a cleare

and notable difference betweene the ioy of wicked men, and the ioy of Gods children: the ioy of wicked men it is carnall, and worldly, and earthly: the ioy of Gods children is spirituall, inward, and heauenly: theirs is onely in time of prosperi-ty, but the ioy of Gods children is durable, permanent, lasting for euer in life and death; whereas the ioy of wicked men ends in death, if not before.

VERSE. 9.

*9 Hide thy face from my sinnes,
and blot out all mine iniquities.*

*Dauid can
no way
haue peace
till his sins
be pardo-
ned.*



IN these words *Dauid* doth the third time renew his former petition and suite vnto God for the pardon of his sins, as one wonderfully amazed and cast downe in the sense and feeling of Gods anger for his sinnes.

And

And the request hath two parts. First because hee had prouoked the Lord to anger, and was in danger of his displeasure, he intreates him to hide away his angry countenance from beholding his finnes. As if hee should haue said; ô Lord I haue committed great and greiuous finnes in thy sight, and giuen thee cause to bee angry with mee: but Lord I beseech thee cast away my finnes out of thy sight, looke not on them, neither call them to account, but put them cleane out of minde.

Parts of
the verse.

I

Secondly, he intreates the Lord to blot them out of his book of remembrance alluding to them that keepe a booke of debt, who write all downe that is owing vnto them; and in token all is discharged blot and crosse the booke: So he requests the Lord to crosse the booke of debt, because he was not able to pay the debt, therefore he requires that he would in the blood of CHRIST bee content to blot the booke.

2

When as *David* praies to GOD
Y 3 that

Doctr. 1.
 Gods anger most
 fearefull
 to the
 godly.

1. Cor. 10.
 5.
 Psalm. 5. 5.
 Psal. 45. 7.

that he would turne away his face: that is that he would not call his sins to mind to punish them, but forget and forgiue them: and as it were cast them behind his backe as men vse to do with things they will not remember. Hence wee learne that there is nothing so fearefull to a poore distressed sinner as is the terrible anger and frowning countenance of the most righteous God, which if a man beholds, and seeth the Lord to frowne vpon him, it is impossible that all the creatures in heauen and earth should giue him any comfort: no, *Dauid*, a King, being in danger of his iust anger for sin could haue no ioy nor comfort till hee was reconciled to GOD and did behold his louing countenance turned towards him in and by the meanes of IESVS CHRIST.

And no maruell though the Prophet intreate the Lord to turne away his angry face: for the anger of God is most terrible, yea more heauy then if a Millstone, yea heauen and earth

earth should bee laid vpon a mans soule, for as *Paul* saith, if *God be with vs, who can be against vs*, so if hee bee against vs who can be with vs. *It is a fearefull thing to fall into his hands.* And if the wrath of the King bee as the roaring of a Lyon, how much more is the wrath of *God* to be feared, who can cast both body and soule into hell.

Rom. 8. 31.
Heb. 10. 30
Math. 5.

Yea so long as the children of *God* inioy his fauour, see his louing countenance, they are able to suffer much, though men torment them, persecute them, raile on them, they can indure much misery: but if once they loose the feeling of *Gods* loue, and see his angry face and frowning countenance turned towards them oh then nothing can comfort them till they obtaine his fauour againe: how many things did *Iob* suffer without impatiency, yea the losse of all he had, so long as he felt the louing countenance of *God* towards him: but when he seeth the Lord to arme himselfe like an enemy and like an angry

Iob. 13:

Doctr. I.
Gods anger most
fearefull
to the
godly.

1. Cor. 10.
5.
Psalm. 5. 5.
Psalm. 45. 7.

that he would turne away his face: that is that he would not call his sins to mind to punish them, but forget and forgiue them: and as it were cast them behind his backe as men vse to do with things they will not remember. Hence wee learne that there is nothing so fearefull to a poore distressed sinner as is the terrible anger and frowning countenance of the most righteous God, which if a man beholds, and seeth the Lord to frowne vpon him, it is impossible that all the creatures in heauen and earth should giue him any comfort: no, *Dauid*, a King, being in danger of his iust anger for sin could haue no ioy nor comfort till hee was reconciled to God and did behold his louing countenance turned towards him in and by the meanes of **IESVS CHRIST.**

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Iob. 13:

Ps. 6. 1. 2. 3.

God then he was no longer able to indure, and what can be more terrible to a poore sinner then to wrastle with the anger of God then which nothing is more fearefull, and this can euery childe of God testifie in his owne conscience by experience, feeling the heauy weight of Gods anger.

Use 1.

Ier. 8. 6.

Seeing it is so terrible and fearefull a thing for men to prouoke the Lord to anger, and to see his angry and frowning countenance: This condemnes that blockishnesse and sencelessnesse in most men and women who though they do nothing but sin against God daily, & so prouoke him to anger and wrath against them, yet do not so much as say *Alas what haue I done?* though they lye smoking vnder the heauy wrath of God to be destroyed for their finnes. Men feare the anger and frowning face of great Men, especially of the Prince: but hard-hearted sinners feare not the anger of the eternall God: well, let all rebellious and stiff-necked sinners remember what Christ saith: *Fear*

not him that can kill the body and can do no more, but I will tell you whom you shall feare, feare him that can kill both body and soule, and can cast them both into hell fire, feare him.

Because nothing moues the Lord to anger, and to be displeased with men and women but sinne, therefore let vs aboue all things shun sin, not dare to rebell against God, and pro- uoke his anger, *your sinnes haue made a seperation*. O then take heed of sin: and if thou wilt sinne, be sure thou shalt find and feele the anger of God, and if thou wouldest escape the anger, which is so terrible, take heed of sin. We see men be too-too care- full to shunne such things as offend great persons and procure their dis- pleasure, for feare if they take a pinch against them, they turne them out of their farmes, racke their rents &c. O then feare to offend G O D, who will reiect and cast thee off for euer and increase thy iudgement.

If we haue sinned, & thereby pro- uoked the Lord to anger by our sins

as

Vse 2.

Esay 59.2

Vse 3.

as *Dauid* did, & feele his displeasure and see his frowning countenance: Oh then let vs giue no rest to our soulestil we be reconciled vnto him, till wee obtaine mercy and fauour at his hands: for so long as we see his anger & his frowning countenance: alas! we can haue no peace nor comfort in the world. If a man should haue the fauour of all men, great and small, Nobles, Lords, &c. yet if the King hate him, and cannot abide to heare of him, what can all this doe him good? So, if a man had the fauour of all men and Angells, yea if it were possible, all the things on earth should seeke to vphold a man, yet if God bee angrie and displeased with him, his anger would crush him in peeces: well then, when wee sinne against God, and so prouoke him to anger, let vs vse all means to obtaine his fauour, let vs repent of our sins, be humbled for them, acknowledge & confesse them, let vs pray for pardon, and intreate the Lord to turne away his face & angry countenance.

And

And as we see if a man offend a great person, he will ride and runne night and day, send gifts, make friends, and all to obtaine his fauor againe. Euen so must wee seeke for the fauour of God; and as *Absolom* hauing sinned against his father, sent *Ioab* and the woman of *Tekoah* to get his pardon, and to appease his fathers anger; so must we seeke to Iesus Christ to bee our Mediatour to turne his fathers anger from vs.

2. Sam. 14.

Lastly, seeing the anger of God is so fearefull a thing, and so vnsupportable, and the louing fauour of God is life it selfe; Oh then let vs make much of Gods louing countenance, & do nothing in word or deed that may turne his mercy and louing fauor from vs, but vse all good means possible to continue the same, for if we loue him, he will loue vs; if wee honour him, he will honour vs.

Use. 4.

[*Hide thy face from my sinne..*]

That is, pardon them, and doe not
call

Psal. 60. 8.

Esa. 38. 17

Mich. 7. 19

call me to accompt to punish me for them; *Moses saith thou hast set our misdeedes before thee, and our secret sins in the sight of thy countenance*; that is, the Lord beheld their sins, that so he might punish them for them, so whē the Lord hideth his face from our sins, it is all one as to pardon them: when a man casts a thing behind his backe or turnes his face from it, it is a signe hee would forget it, and not remember it; *I will put away your sins and scatter them like a myste*: and wee know that mists that appeare a little time, are by and by scattered and gone: *Hezekiah* confesseth, *That God did cast all his sins behind his backe*. Alluding to men, who when they purpose to forget, or not to remember a thing, turne their backs on it. Againe, *I will cast all their finnes into the bottome of the sea*. Alluding to *Pharaoh* that wicked man whom God drowned in the bottome of the red sea: and thus we haue the meaning of the words.

Here

Here we see how, and after what maner the Lords pardons our finnes, namely, when hee doth forgiue and forget them, turne his face from them, hath no purpose to remember them, or to punish vs for them, and in a word, when hee doth vpon our true repentance, for the merites of Christ esteeme sinne as no sinne, or though it had neuer beene committed, when he couers them or impu- teth them not vnto vs.

Seeing the Lord forgiueth sinne after this maner, and euen he doth in mercy forgiue and forget our sins, puts them out of his remembrance, casts them behinde his backe, and will neuer call them to minde anie more: heere is matter of endlesse comfort to distressed soules; if thou hast once repented of thy sins true- ly, and beene assured of Gods mercy for the pardon of them: though thou maiest remember them, and thy conscience accuse thee for them as *Iob* and *Dauid*, who were trou- bled for the finnes of their youth, yet

Doectr. I.
Note how
God par-
dons sin.

Pf. 3 2. 1, 2.

Vse I.

Psalme 25

yet I say, though thou shouldest remember them, God will neuer remember them any more to Iudgement, or condemnation, to plague or to punish thee for them: hee casts them cleane out of his minde, and turnes his face from them, and therefore if hee once pardon sinne, hee pardons it for euer; *For the decree and counsell of God is vchangeable*, hee alters not, and therefore if once hee giue pardon for sinne, he neuer reuokes it, but loues to the end: *The gifts of God are without repentance.*

Ro. ii. 29.

Use 2.

Seeing the Lord in pardoning of sinne doth turne his face from them, forgets them and forgiues them, and will neuer speake of them, nor call them to minde any more, we learne hence in pardoning of wrongs and iniuries done to vs to imitate the example of God our heauenly Father, to pardon them, so as wee neuer call them to minde againe, that wee forgiue and forget all wrongs and iniuries: trample them vnder our feete. But it is a common speech of many

many vngodly men and women, if men doe them any harme, they will forgiue them, but they will neuer forget them: and accordingly so they deale, though for a time they can shew a smooth countenance and giue faire wordes, yet if euer they get them in their danger, they will fetch them ouer, they wil shew their spleene and malice, and powre out all their poison: But let all such take heed, for how can they say, *Forgiue vs our trespasses, as wee forgiue them that trespassse against vs?* and yet doe not forgiue and forget wrongs: if the Lord should deale thus with vs, hee should confound vs: for God is prouoked of vs euery moment, and we are indebted vnto him tenne thousand talents, yet he is intreated of vs, and he is reconciled vnto vs: ought not we therefore to forgiue one another after his example; this is the reason vsed by the Apostle Paul, *Coloss. 3. 12, 13. Now therefore as the Elect of God, holy and beloued, put on the bowels of mercy, kindnesse, humblenesse*
of

of minde, meekenesse, long suffering, forbearing one another: and forgiving one another: if any man haue a quarrell to another, euen as Christ forgane euensoe ye. It were wofull with vs, if God were not ready to forgiue: for we finde our selues ready to offend, and our sinne vn Pardoned is sufficient to make vs condemned.

The second branch of the Petition is in the end of the verse in these words,

[*And blot out all mine iniquities.*]

2
Part of
the verse.

THat is, blot them out of thy Booke of Accompts: and that Bill and Debt-booke wherein they seeme to bee written, for so much the speech imports: the Prophet aluding to men that keepe Bookes of Accompt, wherein they write all their debts: euen so the Lord hath, as it were, his Booke of Accompt, wherein are registred all the sinnes
of

of men & women, when, and where,
and howsoever committed.

Then hence we learne that all our
finnes are knowne to God : he hath
them all, as it were, written downe
in a Booke of Accompt, and vnlesse
they be blotted out in this life, they
shall all one day be called ouer, euen
at the day of Iudgement, *The bookes*
shall be opened, and euery mans con-
science shall bee as a Bill of Indict-
ment to accuse and condemne him.

This is that which is tolde by the
Prophet *Jeremy* chapt. 17. *The sinne*
of Iuda is written with a penne of yron,
and the point of a Diamond. And *Iob*
hath it, *Thou hast sealed up our sinnes*
in a bagge. By all which places it ap-
peareth, that all our sins are knowne
to God, as perfectly as if they were
noted in a Booke, and vnlesse wee
repent, they shall all one day bee
called ouer and laide to our charge,
when our Bookes shall be opened.

Seeing all our sinnes are well
knowne to God, and the Lord
hath them all, as it were, written
Z downe

Doctr. 1.
All our
finnes
knowne
to God.

Reuel. 20.

Vse. 1.

downe in a Booke, and this Booke shall one day be opened: and if our sins be not blotted out before Death come, and this debt be not cancelled, then they shall be brought to light, and wee shall be cast into prison till we haue paid the vttermost farthing. Then we see it stands vs all in hand, while we liue, to labour to haue this Booke cancelled, that our sins may be put out, and all our debts crossed: for if they be found vncancelled at death, and the day of Iudgement, if they be found then vpon Records, surely then it is too late to looke for mercie, and therefore it is a matter of endlesse moment, which wee are all most carefully to thinke vpon, that this Booke may be crossed and our sinnes cancelled, that so wee be not in the great day of the Generall Iudgement called to an account for them.

But how might wee doe that we might haue our sinnes blotted out? wee are not able to pay the debt: Wee owe the Lord tenne thousand tal-

tallents, and cannot pay one penny: what shall wee doe to haue the debt paid?

To this I answere, The Lord is like a mercifull Creditour, if his Debtour be not able to pay, let him confesse the debt, and hee will aske him no more, but will willingly pardon all: So the Lord God, seeing wee are by no meanes able, of our selues, to pay the debt, yet if wee confesse it, and desire pardon, he will forgiue it: And yet, because he is iust, as hee is mercifull; therefore hee must needs looke for this, that his Iustice should be satisfied, and that is done by the meanes of Iesus CHRIST, hee is become our surety, he is content to take our debt on him, to become pay-master, and so when nothing else could doe it hee was content to suffer death, euen the cursed death of the Crosse, and to blot out our sinnes by his owne heart bloud.

So then wee see the meanes how our sinnes are blotted out, namely,

Z 2

when

when wee doe repent of them, bewaile them, be humbled for them, leaue and forsake them, lay hold on Iesus Christ, and apply vnto vs his death and passion, then by the blood of Christ all our finnes are done away.

VERSE. 10:

*10. Create in me a cleane heart,
O GOD, and renew a right
spirit within me.*

Dauids
new Peti-
tion.

DAVID hauing hitherto craued at the hands of God pardon of his finnes, doth here put vp a new petition to God; namely, for regeneration, or the new birth, that God would cast him in a new mould, and make him a new man: And that God would in mercie goe forward with that blessed

sed worke of Sanctification begunne by his spirit, and now interrupted by his finnes.

Our reconciliation with God stands in two partes. Namely, pardon of sinne and regeneration: And *David* hauing in the former Verse prayed for grace and mercie, that God would haue mercie vpon him, pardon all his finnes and wash them all away in the blood of his Sonne. Now hee doth begge for regeneration and encrease of the blessed worke of sanctification, which is begunne and continued by the holie Spirit of God: for though the Lord shall pardon finnes past, yet if hee giue not power against sinne in time to come, we shal marre all quickly, and commit either the same againe, or else some greater sinne, therefore hee craues power against sin in time to come that he may not fall into the like againe.

In this tenth verse there be two things to be considered: first, hee craueth a sanctified heart, because

Parts of
this verse
two.

till the heart be pure, no good motion can proceede from thence, no more then sweete Water from a bitter Fountaine; secondly, he praies for the renewing of the worke of grace, or new birth, and sanctification, which he had by his sinnes hindered, yea greatly interrupted, that so his soule and filthy heart being renewed and sanctified, thence might proceed good affections, and holy actions, with continuall and constant obedience.

Doctr. I.
Iustification and Sanctification go together.

Whereas the Prophet ioynes this petition of Sanctification vnto the former of Iustification, we learne, that these two graces of Gods spirit, Iustification, pardon of sinne, and sanctification, a godly life and conuersation, are so knit and vnired together, that they can not be separated; so as no man is truly iustified by faith in the blood of Christ, but he is also sanctified by the Holy-Ghost; no man can haue the pardon of his sins, but he must become a new creature in Iesus Christ. And this appeareth

reth plainly by the Apostle *S. Paul*, *Rom. 5.* treating of Iustification, and *Chap. 6. vers. 4, 5.* intreating of Sanctification, he shewes that these two go euer together: so as he that is not sanctified, is not iustified; and he that is not regenerate and borne anew by faith in Iesus Christ, and the worke of the Spirit, cannot haue the pardon of his finnes.

Seeing Iustification, and pardon of sins, and Sanctification, and newnesse of life, cannot be seuered in the children of God, no more then fire and heate; then men had neede to take heede lest they deceiue themselves while they say, *God is mercifull, and they hope all their finnes are pardoned in the bloud of Christ.* But vnlesse thou be truly sanctified, vnlesse thou be a new creature in Christ Iesus, thou canst haue no assurance of thy Iustification and pardon of thy sins: & therefore if thou liue in sin, delight in sin; no change, no new birth, no reformation of thy hart & life, certainly thou hast no pardon of thy finnes

Use 1.

Vse 2.

as yet, and thy hope is but a foolish
and vaine fancy of thine own braine.

Hence to trie the asurance of our
saluation, by the fruit of our San-
ctification; for heereby wee may
assure our selues, that we are iusti-
fied, if wee leade a sanctified life. If
wee haue our conuersation in holi-
nesse, wee shall haue in the end e-
uerlasting life, 2. *Timoth.* chap. 2. 19.
the Apostle sheweth there, that the
foundation of the Lord standes sure,
so that the Lord knoweth who are
his. He sheweth also how wee shall
know that wee are the Lords; euen
this, Euery one for his own assurance
must depart from iniquity: and this
is confirmed by that of S. *John Ioh.* 1.
6, 7. *If wee say wee haue fellowship with
him, and walke in darkenesse, we lie, and
do not the truth.* O then! as we glorie
in the name of Christians, and would
be accounted Christs, let vs be care-
full to bring forth the fruits of Chri-
stians, and to leade a sanctified life,
for God hath ioined these two toge-
ther, so that not all the wit and polli-
cie

cie of man whatsoeuer, is able to se-
perate them.

[*Create in mee a new heart.*]

TO create, is to make a thing of
nothing, as *God created the world:*
that is, he made all things of nothing.
Hence then learne, that it is as great
a worke to create a new heart, and
so to saue a sinner, as to create the
whole world of nothing; yea in some
respects it seemes harder: for in the
creation of the world, the Lord but
spake the word, and all was made,
there was no hinderance, no re-
sistance or opposition: but in the cre-
ation of the heart anew, there are ma-
ny lets and hinderances. First within
a man, euery man is an enemy to his
owne saluation, and the flesh resists
this worke: againe, the deuill doth la-
bour to hinder by all meanes possible,
so blessed a worke.

Yea and besides that, it is a great
work to create in a man a new heart:

Doctr. 2.
Gen. 1.1.

Repent-
tance is a
new crea-
tion.

It

It is also a worke of great difficulty, not accomplished without great labour and paine, and therefore is it called a Birth, a Death, a Circumcision; so then, euen as no birth, no death, no cutting off of the flesh can bee without paine and sorrow: So the conuersion of a sinner is not wrought without paine and sorrow: The Infant is not deliuered out of it mothers womb without paine; and dost thou thinke (ô man) to part with sinne which is in thee, was conceived with thee, and which since thy birth day, vnto this present, thou hast nourished with such delight, and not to tast of paine in thy new birth? no assuredly it will not bee, but it will cost thee much sorrow, many a sigh yea and teares themselues before thou hast the same effectually wrought in thee.

Vse 1.

Seeing it is so hard a thing to haue a new and sanctified heart, euen as to create the whole world, then we had need to take the greater paines about it, to vse all meanes that God hath appointed:

appointed : namely, the word preached, the Sacraments, prayer, meditation in the law of God, and to cry vnto GOD for the same continually.

Ioh. 17. 17.
Acts 15. 9.

Wee see that there is nothing in man of himselfe that is pleasing vnto God, for *Dauid* praies to haue a new heart created in him ; and therefore there is no will nor motion in any man of himselfe to please God , all must be new, yea till the heart bee created a new, and sanctified, it is a sinke of sin and all vncleannesse, full of poisoned lusts and concupisence, and therefore no freedome of will to any thing that is good til God create this new heart.

Use. 2.

Seeing *Dauid* prayes to God to create a cleane heart within him , it must admonish vs all to looke vnto our hearts that they be cleane : for it is the fountaine of all life and motion. Now such as the fountaine is, such will the water bee , such as the roote is, such will the fruite bee : and if thy heart be euill, it will send forth filthy

Use 3.

Mat. 15. 19.

filthy lusts and desires. And as our Sauiour saith: *Out of the heart cometh euill thoughts, murders, adulteries, thefts, false testimonies, flanders: these are the things which defile the man.* Oh! then let vs look vnto our hearts, and labour for sanctified hearts, intreate the Lord to create them in vs, and to take away our stony and corrupt hearts, and giue vs good and honest hearts, sanctified by his Spirit; for looke how our hearts bee, so will our thoughts, words, and workes be: a good heart will haue good words, and good deeds; but a stinking and corrupt heart will send forth vile and filthy words and workes.

Luke 8.

Quest. Doth *Dauid* desire no more but a cleane heart? hath he no care of his words and of his actions, of his outward life and conuersation?

Ans. Yes verily, *Dauid* though he names but the heart, yet vnderstands the whole man, both outward and inward: but because that is the fountaine of all, therefore hee names that:
and

and if the heart be pure, it will make the whole man good: for the heart of man is like the great wheele of a clocke, it is the first mouer either to good or ill.

Hence marke, that in true sanctification, where the worke is truly wrought, it is not onely outward in word and deed, but it is inward, and of the whole man, both body and soule, heart, will, iudgement, affection, conscience, words, and workes.

The God of peace sanctifie you throughout: So that the minde, which by nature is full of blindnesse and ignorance, is inlightened with the true knowledge of God, reuealed in his Word, the will flyeth euil, and imbraceth that is good, the affections are purged from rebellion: yea, euery part and faculty, both of body and soule is sanctified: *So that as wee haue giuen vp our members seruants of unrighteousnesse to worke sinne: Now they become seruants of righteousness to holinesse.* Yea the body is now a fit Temple of the Holy-ghost, fit to performe all

Doctr. 3.

True Sanctification is neuer in part.

1. Theff. 5.
23.

Rom. 6. 19.

all duties to GODS glory, and the edifying of our brethren. And therefore this must be remembred, that he which is truely sanctified, is wholly sanctified throughout in soule and body.

Use 1.

Mark. 6. 2.

Note this well.

James 1.

This shewes thousands in the world to bee in a miserable case : for (alas) they seeme to be religious, and yet are not truely sanctified, for they liue in some sinne or other with *Herod*, they nourish in their bosomes many sinfull and rebellious lusts and desires. Well, if thy tongue bee not sanctified to cease from ill words, and to speake well, if thy hands, or eyes, or eares, &c. if thou be not sanctified throughout, in euery part, there is no true worke of grace, no sound sanctification, for where it is truely wrought, there will bee a change in all parts and powers of soule and body.

Use 2.

Let vs labour to bee assured of this blessed worke of Sanctification, in that wee finde our selues purgd throughout our mindes, will, affecti-
on,

on, reason, conscience, tongues, hands, feet, that we deny any seruice to sin and Sathan, and doe willingly consecrate all to God: for if we keep one part, and neglect another, it will not boote vs no more then to set a strong defence at one place of a Castle, and to neglect the rest, or to shut one gate, and let the rest stand open.

Now that wee may the better discern our estate, whether the sound worke of grace be wrought in vs, or no, and whether God hath sanctified our hearts truly or not, we shal know it by these three fruits of sanctification, which are euer found in all them that be truly sanctified.

First a detestation and earnest loathing of our former sins, in which we haue delighted and taken pleasure in, with an hearty loue of righteousness and holiness, and newnesse of life: so as wee are loath to offend God in any thing, and are most carefull to please him in all things, when as wee carry a purpose not to sin, but can say;

Notes to know whether this change is wrought in vs or no.

I

I

Rom. 7. 22.

I delight in the Law of God in the inward man, though we fall by the infirmity of our owne flesh.

2

Secondly, when wee finde in our selues that from this loue of that is good, and hatred of euill, we find an earnest desire in our hearts to imbrace the one and to flye the other: so that from this desire there arises a setled purpose in heart, and a carefull endeouour in life to mortifie our corrupt nature, to subdue the flesh, and in time to come to frame our liues in all things, according to the rule of Gods holy word: and that we not onely desire this, but vse all blessed meanes, Word, Sacrament, Prayer, meditation to performe it.

3

Thirdly, another fruite is this: namely, when as wee finde in vs this desire (to do well, and purpose, and hearty indeuour to kill sinne, and to liue to God) is hindred by our spirituall enemies, the deuill, world, and the flesh, that then wee finde a grieue of heart, a spirituall combat between the flesh and the spirit, whereby wee
strive

strive & struggle to preuaile against our spirituall enemies, and to ouercome them: then there is wonderfull peace of conscience, and ioy in the Holy Ghost.

Well then, let all men try themselves whether God hath by his Spirit truly wrought the worke of Sanctification, or not. First, dost thou hate thy former sins, and loath them as bane and poyson, yea as the deuill himselfe? and doth thy heart loue good duties, holy and righteous, which before thou foundest bitter? Secondly, dost thou desire and indeuour to kill thy corruptions, to subdue and mortifie thy lusts and desires? and dost indeuour to frame thy life according to the rule of Gods word, and makest that thy sole guide? Thirdly, dost thou grieve at thy faults and infirmities, shunnest the occasions of sin, and dost wrestle against all the temptations of Satan? and dost thou reioyce in nothing more then to preuaile and get the victory? These bee good signes

Use. 2.

and fruits of Sanctification, but bee they wanting, thou canst not be assured thou art truly sanctified, or hast any true worke of grace, as yet, wrought in thy heart.

[O GOD.]

Doctr. 4.
God the
Author of
Sanctifica-
tion.

1. Thes. 5.
23.

Iohn. 1. 13.

HENCE we learne who is the Author of this worke of Sanctification: namely, it is the proper worke of the third person in Trinity, the holy Ghost, he doth sanctifie the Elect: *The very God of peace sanctifie you throughout.* The faithfull are begotten, *Not of flesh and blood, nor of the will of man, but of God.*

This worke of Sanctification cannot flow from our parents: *For who can bring a cleane thing out of filthines:* S. Ioh. 13. The new birth is not of blood, nor of the will of the flesh, nor of man, but of Christ, who 1. Cor. 1. 30 *Is made vnto vs sanctification.* Col. 1. 19. *In him are hid all the treasures of it: Of whose fulnesse wee receiue grace for grace.* 1. Ioh. 16.

Againc

Againe it is said: *A new heart will I giue them, and a new spirit will I put into them: And I will take away their stony hearts, and giue them hearts of flesh.* God the Father sanctifieth in giuing his Sou Christ vnto vs: so Christ sanctifieth in washing vs from our sins in his blood: And the Holy Ghost in applying CHRIST IESVS his death and resurrection to vs. And thus the worke of Regeneration, or Sanctification is by GOD alone wrought in the Elect.

Ezc. 36. 26

Well then, this shewes that man hath no freedome of will in heauenly things pertaining to Eternall Life: but all is of God, faith, saluation, life eternall, all comes from GOD, and therefore let vs vse all good meanes appointed of GOD, and seeke this at his hands, who alone can and will do it.

Vse.

Now followes the second part of the verse: *And renew a right Spirit within mee:* Wherein *Dauid* craues grace from GOD to become a new creature, and withall that God wold

2
Part of
this verse.

inable him by his Spirit to be faithful and constant in time to come, and therefore requires of God a stable Spirit, a firme Spirit: that is, not onely a constant purpose to walke vprightly with God, but power and strength from his Spirit to become faithfull and constant, as feareing his owne weakenesse, if the Lord should leaue him to himselfe: For as God giues grace to obey, so he must giue grace to perseuer. As if hee should haue said: O Lord thou hast begunne this blessed worke of regeneration & new Birth by thy holy Spirit: But I like a sinfull wretch by sin and rebellion haue hindred the same, and broken off the gracious worke of thy holy Spirit: Now I beseech thee O Lord, lay to thy hand againe, and a fresh begin to renew the worke of thy Spirit, euen the blessed worke of new Birth; and withall grant that in time to come I may be strengthened in the inner man by thy holy Spirit, and may bee made thereby firme and constant to continue: yea, to grow
and

and hold out to the end in holy obedience.

Marke that *Dauid* acknowledgeth he had broken off the worke of God his Spirit in him, and interrupted the same, and hindred the worke of Sanctification by his sinnes, and disobedience. And therefore wee learne that after God hath touched a mans heart to repent, and sanctified him by his Spirit, if hee sinne and rebell against God, hee doth what lies in him to cut off the worke of grace, to hinder the work of his saluation, and breake off the gracious worke of Sanctification and new Birth; and if the Lord should leaue him, hee should fall cleane away from grace: for the Spirit of God is glad and ioyfull when as we are carefull to auoid all those waies which offend God, and wound our soules, when we seeke to keep good hearts, faith vnfeigned, & a good conscience; then the Spirit of God doth daily proceed with the worke of new Birth and Sanctification: but after we shall rebell against

Doctr. 1.

Man by sinning
breakes of
the worker
of Sancti-
fication.

Eph. 4.30.

God, and commit sinne, we grieve the holy Spirit of GOD, and vex him that hee is compelled by our lewdnesse, to leaue off the worke in the middest, because wee suffer not our selues to bee wrought vpon; but we will follow our owne lusts and liking, and when the spirit of GOD ceaseth to renew vs and to beget our hearts to God, then there rises blindness of miude, so as we cannot conceiue and feele the loue of God, as in *Dauid*: And then this gracious worke of the Spirit being interrupted, there arises griefe and sorrow of soule and conscience.

Vse 1.

Well, seeing this is the fruite of our sinnes, against knowledge and conscience, they hinder the worke of grace and new birth, & interrupt the blessed worke of sanctification, begun by Gods Spirit, & bring blindness of mind, and hardnes of heart: Oh then let vs take heed of sinne! in-
 create the Lord that hee would giue vs grace for euer to hide his word in our hearts, that wee might not sinne
 against

against his Maieſty, and that he wold not leaue vs to blindenſſe of minde and hardneſſe of heart; but that hee would rather continue his loue, and mercy vnto vs, and that his holy ſpirit would daily proceede with the bleſſed worke of Sanctification and reuuing of our ſoules vnto holineſſe and true righteouſneſſe.

So often as we bee tempted to ſin, let vs remember, that if we yeeld vnto it, wee ſhall hinder the bleſſed work of Gods Spirit, hinder our new Birth and Sanctification, and thereby do what lies in our power to grieue the holy Spirit of God, and cauſe him to leaue off the bleſſed worke of regeneration.

When *Dauid* intreates the Lord that hee would reue a conſtant and ſtable ſpirit in him, he ſhewes that he was greatly affraid of his own weakneſſe, and therefore deſires ſtrength from God to hold out and perſeuer in obedience euen vnto the end: that God would by his Spirit giue him a conſtant purpoſe & continuall inde-

Vſe 2.

Vſe 3.

Good to feare our weaknes.

Pro. 28. 14.

uour both in heart and life to doe his will: and therefore we learne from him to suspect our selues, to feare our owne weakenes and infirmity, if the Lord should leaue vs to our selues: *Blessed is the man that feares alwaies, but hee that hardeneth his heart shall runne into all euill waies*: For such is our weaknes that we are ready to fal into the selfe same sinne from the which wee are escaped if the Lord doe but a little leaue vs to our selues: This doth the Prophet teach: *Psalme 78. How oft did they prouoke him in the wildernes, and grieue him in the desert: Thus did Pharaoh, Exod. 9. Chap. 27. I haue sinned, and the LORD is righteous, but I and my people are sinfull*: But when the Iudgement was remoued, his heart was hardened againe, and hee continued in his sinne: Wee see this in the example of the Israelites: *Iudges the third Chapter*. They committed euill againe and againe, they fell into idolatry, they knew it was a sinne, yea, and they had experience of Gods

Gods seueritie against it : for all that they fell againe into the same sinne, and so prouoked the Lord to punish them. So *Hebr. 6. Many sinne againe after the receiuing and acknowledgement of the truth.* So that except the Lord vpholde and holde men backe, they wil fall into the same sinnes they before committed, and so prouoke the Lord afresh to punish them.

O then let vs feare our weakenes ! If *Dauid*, a holy Prophet, a man after Gods heart, prayeth thus, that God would stablish him with his free Spirit, that is, giue him a constant purpose and indetuour to continue in obedience; how much more haue we need to do the same, knowing how weake we are, how many inticements wee haue to sinne, how cunning the Diuell is, and vseth the world and the flesh as so many enemies to fight against vs : well, let vs feare the worst, and doubt our weaknesse, and it will make vs more careful to shun sinne, and the occasions of sinne, for seldome shall a man fall
into

into that sinne which he doth truely feare to commit.

Use. 4.

As wee are to feare our owne weakenes, so wee must intreate the Lord, that he would neuer leaue vs to our selues; but that hee would giue vs his stable and constant spirit; or as *Paul* praies for, *That God would strengthen vs by his spirit in the inner man*: that wee might not onelie beginne well, but continue by constant perseuerance in obedience all our dayes: for if the Lord leaue vs, alas! we shal easily fall flat to the ground: euen as a staffe in a mans hand, so long as it is stayed, it stands, but if it be left alone, it falls to the ground: so it is with vs, and therefore let vs not presume of our owne strength or power, but suspect it, and pray to God to reue his constant and stable spirit in vs.

Use 5.

Heere is matter of great comfort to the children of God, that fall of weaknes and infirmitie into the same sinne after repentance; and such is the deapth of Sathans temptations, that

that hee tells them that the children of God fall not into the same sinne againe after their repentance; if they do, he then telleth them, that there is no place for a second repentance: but this is false, for the promises of God are without limitation of times, or consideration of finnes, or respect of persons: hee will receiue to mercie all repentant sinners, whether their finnes be committed before or after repentance, whether once or often; so that they renew their repentance, according as they haue sinned anew. This pardon Christ himselfe publisheth, *Matthew chap.*

II. Come vnto me all yee that are wearie, and are heauie laden, and I will refresh you. Yea the Lord enioyneth vs sinnefull men, Luke 17. To forgive our brother seuentie times seuen times, if he turne againe, and say, it repenteth me: So that wee see this is a maruellous comfort to all such as groane vnder the burden of sinne, that haue fallen through infirmity into one sin often; let not such be discouraged,
but

but assure themselves, That albeit with *Peter* they fall often, yet if with him they repent truly, and weepe bitterly for their sinnes, the Lord is mercifull to forgiue them their sins. Not that wee should liue proudly, presumptuously, stubbornely, and obstinately against him: but if we fall through frailtie; for *Psalme 103. The Lord knoweth whereof wee be made: hee remembreth that wee are but dust.*

Doctr. 3.
Childe of
God not
alwaies at
one stay.

When *Dauid* prayeth to be renewed and to recouer his former feeling and comfort. Hence we learne that the childe of God is not alwaies at one stay, but there is an intercourse in the estate of a Christian man or woman, sometimes full of comfort, ioy, and peace of conscience, and sometimes againe heauy and sad, yea full of sorrow and perplexity, euen as a man in an ague, sometimes sicke, and sometimes wel: & as it is with trees, sometimes winter, and sometimes summer: this is the state of all Gods children, as *Dauid, Ioseph, Hezekias, Iob, &c.* and
conti-

continuell experience prooues this, that the estate of Gods children ebbs and flowes, hath their change: when as they walke directly and vprightly with God, then they haue peace and comfort, but when they start aside and commit some sinne, then they finde torments of conscience and grieve of mind.

This shewes vs what is the estate and condition of the childe of God in this life: Hee is not heere so sanctified, as that hee feeles no corruption of sinne to hang about him, but rather such a one as feels the burden of his corruptions hindering him in this his course of Christianity, vnder which he sighes and groanes, labouring by all good meanes to bee disburdened. Indeed it is matter of great comfort to feele the graces of Gods Spirit, as faith, loue, &c. but no childe of God can alwayes feele the comfort of grace; but as fire that is raked vp in the Ashes, it is hidde from his feeling for a time, but at length it will breake out againe to
his

Vse 2.

his great ioy and comfort.

Wel, seeing this is the state of Gods children heere, that sometimes they find great peace and comfort, sometimes great grieve and sorrow, let vs not be too much discouraged; but rather whenas by our falls and slips, wee haue weakened our comfort: let vs intreate the Lord to renue our comfort againe; let vs doe as a poore traueller, if hee misse his way, and goe out of it, hee will hasten into it againe, and trudge, and plucke vp his heels to recouer that he hath lost; so let vs, when we haue sinned and gone out of the way, make haste to returne, and as a man that hath beene long sicke, and growne feeble and weake, will vse all meanes to gather vp his crummes, and to recouer his former strength againe: so let vs when wee haue lost some part of our comfort and heavenly strength: let vs (I say) vse all blessed means, to recouer our former health and comfort againe; let vs pray much, reade much, heare much, and meditate much;

much; let vs bewayle our former
slouth, and make more vpright steps
in time to come, to G O D s King-
dome.

Note hence, that it is a speciall
fruit and marke of a sanctified heart,
and of the minde renewed to haue a
right Spirit, that is, a purpose not to
sin, but in all things to please G O D,
and to doe his will, to walke with
G O D in all his commaundements :
whereas of the contrary, when a man
hath a purpose to liue in any knowne
sinne ; it is a fearefull and manifest
signe of a naughty and wicked heart:
for when the heart is truly sanctified,
then will be wrought this right spi-
rit not to sinne in any thing : I doe
not say, that the man sanctified and
regenerate, doth not sinne at all ; but
he hath no purpose to sinne, no de-
light in sinne, but beareth a constant
purpose in all things to please God :
when he can say with *Dauid*, *I haue*
refrained my feet from euery euill way :
Again, *Hee that is borne of God sin-*
nethe not, that is, with full purpose of
heart,

Doctr. 4.

A purpose
not to sin,
the marke
of a sancti-
fied hart.

Psa. 50.17
Marke 6.2

Gen.17.1.
Psa. 18.23
1.Ioh. 3.9
Gen.39.9

heart, with delight in sinne, and as they purpose, so they indewour it, they are afraide and suspect themselves, shunne the occasions of sin, striue against their corruptions and Sathans temptations.

Vse. 1.

This doctrine doth evidently conuince the greatest number to be such as neuer had the true worke of Sanctification wrought in them: their hearts be not sanctified, their minds be not renewed. Why? namely, because they want this marke and fruit of a sanctified hart. For though they heare of their sinnes, be told of them and the fearefull iudgement of God denounced against them: yet they will not leaue them, nor forsake them, but will continue in them, yea thogh it cost them the losse of Gods fauour, and the losse of their owne soules. Let vs not deceiue our selues; let vs trie our harts by this rule whether they be sanctified, or not: dost thou find a dislike of all sinne, and an hatred of them? hast thou a constant and resolute purpose no more to sin
against

against thy God wittingly and willingly, hast thou a resolute purpose, by the grace of God, to walke before him all thy dayes? This is a signe of an vpright heart, and that it is sanctified: but dost thou finde no such resolution, no such purpose, but rather contrarie a purpose to runne on in thy olde sins, thou wilt continue in them, let God and men say and doe what they can, in lying, stealing, drunkennes, whordome, ignorance, contempt of the word, &c. say what thou wilt, professe what thou wilt, it is a cleare case thy heart is naught, it is filthy, not sanctified: for it is impossible that a man should haue true repentance, and an heart truly sanctified, and to keepe a purpose to liue in his knowne sins. And therefore it conuinceth all such to bee impenitent sinners and notorious hypocrites: yea if they leaue many sins, and yet purpose to liue in one, it argueth the heart is not sanctified: *Herod* left many, yet liued in couetousnesse.

Matke 6.
Marth. 28.

Use. 2.

Mal. 3. 17.

Rom. 7.

This Doctrine may serue for the comfort of Gods children, who are much grieued for their sins and infirmities, when they faile & come short of good duties, and sometimes start aside, as saith S. *James, In many things we sinne all, and the iust man falls seuen times*; but if thou canst truly say, it is against my purpose, I hate the sinne I commit; I condemne it; I had no purpose to doe it, my desire was to please GOD, then thou maiest haue comfort, thy heart is sound; God wil not condemne thee for it, *The Lord will spare his children as a father his only sonne*. A child is going to Schoole, and his purpose is so to doe; in the way he fals into some company, and staies there too long, and playes the truant, but it is against his purpose: euen so the childe of God purposeth to serue God, and to please him in all things, hath no purpose to sinne, but by some temptation of the Diuell, or allurement of the world, hee is ouertaken, *I do the euil I would not, I cannot doe the good I would, but I delight in the Law*

Law of God concerning the inner man :

This is *Pauls* comfort, and this is the comfort of all Gods children, if they can truly say, I doe the euill I would not, I delight in the law of God, that God will accept the will for the deede.

[*Renuer or refresh a right spirit in mee.]*

A S if he should haue said, O Lord I haue (by my sins) dimmed thy graces in me, yea euen quenched and extinguished them, and almost put them cleane out; but Lord I beseech thee reneue thy graces in me: *Refresh them.* Euen as we see a lamp when all the oyle is spent, it winkes, and is almost extinguished till it bee reneued and refreshed with oyle, then it burneth againe and giues light.

Hence we learne what is the cursed nature of sin, and the great power of it; namely, it is as a poole of water cast on the fire, which if it do

Doctr. 5.
Sin quenches grace
as water doth fire.

Reuel. 3.3
Reuel. 2.

not quench, and extinguish, and put out all, yet it greatly allayes the heat of it: Euen so the graces of Gods spirit in his children, alas they be but weake and small: but sinne is as a poole of colde water, to quench the heat and comfort of them. *Dauid*, was wont to delight in Gods seruice, to be forward thereunto: but sinne did so coole him, that he could haue little ioy in it now: *Demas* was forward a while, but the world choked him so that he left Christ, and Christ biddes the Church of *Sardy* to be awake, and to strengthen the things that are ready to die in them; and the *Laodiceans* grew neither hote nor cold, by reason of their pride & carnall securitie: so is the church of *Ephesus* reprooued, for that shee had lost her first loue: So the Apostle *S. Iames* resembleth and compareth sin to Childe-bearing for the fruitfulnessse of it, *Iames 1. 15. Lust when it hath conceived, it bringeth forth sinne, and sinne when it is finished, it bringeth forth death. 1. Cor. 5. 6. Likewise it*
is

is compared to leauen that leaueneth the whole lumpe, and therefore no maruell though it proceed by little and little from one degree to another.

When we see some men who haue been forward, & haue taken delight in good things, now grow cold and lose their first loue, this is a flat signe, that some sin or other hath stole vpon them, they either fall in loue with the world, delights, pleasures, profits, preferments, or else securitie possesse their soules, pride, idlenes, slouth, security, couetousnes, pleasure, some sin or other hath bewitched them : and therefore let all such as find themselves thus decaying in grace, faith, comfort, care and conscience, let them suspect themselves, and think all is not well, let them search and find the cause of their decay, and it is sinne, some sin or other hath crept vpon them.

How should this make vs afraide of sin, seeing it hath so woful effects, which is to quench the comfort and graces of Gods holy Spirit in vs, it

V/c. 1.

V/c. 2.

blindes our eyes, that we cannot see what is good and euill, it hardeneth the heart, that a man can not relent and mourne for his sins, and bee moued with Gods iudgements, it bringeth a decay & eclipse of Gods graces: men are afraid to doe any thing that might hinder their health or wealth, how much more the health and happines of their soules! Let vs therefore alwayes keepe a diligent watch over our soules; let vs seeke to cut off all occasions to euill, and indeuour to stop the first beginning: for the more sin groweth to an head, the more the spirit of God is quenched, the worke of grace is diminished, and the assurance of our comfort is weakened and lessened.

Use 3.

Reuel. 2. 1

2. Tim. 1. 5

When we find any decay in loue, zeale, faith, knowledge, repentance, obedience, &c. O then let vs labour to be renewed to recouer our former estate againe; *Do thy first workes againe, awake and strengthen the things ready to die.* Stirre vp euen as a sparke of fire in ashes, blow it vp; so must we
vse

use all means whereby we may haue the worke of grace renewed in vs.

1 We must attend vpon the word of God preached, for as that is the meanes to beget faith, so it is to encrease it and renewe it.

Meanes
for the in-
crease of
grace.

2 Wee must reade and meditate much, call our liues to account, and be sory for our decayes, and labour to repaire them euen as a ship when it leaks: or a Citty when the walles be battered.

3 Wee must with *Dauid* pray often and earnest vnto God to renew a right spirit in vs.

VERSE. II:

II. *Cast me not from thy presence,
O Lord, and take not thy holy
Spirit from me.*



N the former Verse *Dauid* hath put vp sundry requests and petitions vnto God for

Bb 4

grace

The meaning of
the words.

grace and mercie for the pardon of his finnes.

Now this eleuenth Verse containeth in it an earnest Deprecation: wherein the Prophet intreateth the Lord to turne from him two fearefull iudgements and grieuous punishments which hee had deserued for his sins: for first, what greater misery can befall the child of God then to be cast out of Gods presence, loue and fauour? Secondly, what greater plague to a distressed soule then to be deprived of Gods blessed spirit, whereby alone we we are guided & comforted: and without whom we can haue no comfort, nor euer doe any good thing, but shall be carryed of our owne lusts head-long into all sinne and wickednesse.

Dauid alludeth to the iudgement of God vpon Saul.

Now against both these *Dauid* prayeth vnto the Lord in this verse, and herein he alludeth to the iudgement of God vpon *Saul*, who was his next predeceffour and King ouer Israel: whom the Lord cast off, and did vtterly reiect from being King
ouer

ouer his people, because hee did reiect the Lord and cast off the commandement of GOD, and would not obey his voyce, and therefore the Lord tooke his Spirit from *Saul*, and gaue him an euill spirit to vex and torment him; and both these *Dauid* heere prayeth against, that God would shew him mercy, and not deale with him as hee did with *Saul*, though hee had sinned grievously, yet that he would rather humble him by some other meanes, and not in his iust iudgement to cast him off and reiect him, nor take his holy Spirit from him.

1. Sam. 15.
26.

[*Cast mee not away.*]

AS if hee should haue said, O Lord, howsoeuer I haue sinned grievously, yet I pray thee deale not with mee as thou didst deale with *Saul* that wicked man, to cast me off and reiect mee from being King and Ruler of thy people: Nor take thy

thy holy Spirit from mee, whereby I am enabled to do thy will.

By the presence or face of God is meant the loue and fauour of God, and therefore *Dauid* intreateth the Lord that he would not thrust him cleane out of fauour, and deprive him of his loue.

Doctr. I.
The pleasures of sinne are deere bought.

Gen. 4.

Hence we learne that it is a wonderfull and fearefull Iudgement for a man or woman to bee cast out of Gods fauour, from his presence, so as hee shall shewe no fauour to vs; but his disfauour and heavy countenance, it is a very heauy and dolefull case: It is said of *Cain*, that God cast him out of his presence, and that was the height of *Caines* misery, so the Lord cast off *Saul* from being King ouer Israel. As the fauour of Gods life, so his disfauour is present death; and as in the presence of God is fulnesse of ioy and pleasure for euermore, so in the want of his presence is there nothing but woe and misery: yea it is a stepp to eternall death: Neither is there any misery

fery which the childe of God doth feare more then this, to bee forsaken of the Lord and to bee cast out of his fauour.

Seeing it is so great and fearefull a Iudgement to bee cast out of Gods fauour and gracious presence: Oh what mad men bee they that make so light of Gods loue and fauour! that will for the gaining of a peny or the inioying of an houres pleasure loose the loue and the fauour of God, & for euer deprive themselves of his glorious presence, and plunge themselves into euerlasting woe and vengeance with the deuill and his Angels.

Seeing the inioying of Gods presence is so sweete and comfortable, and to bee depriued of it, is so grievous and terrible, how should wee vse all meanes to get into his fauor, if wee want it, to keepe it if wee haue it? *In thy presence is fulnesse of ioy, and in thy light wee shall see light.* And because sinne thrusts men out of Gods fauour, and separates be-
tweene

Vse 1.

Their mad-
nesse dis-
couered
that make
light of
Gods fa-
uour.

Mat. 16. 26.

Vse 2.

twene God and men, aboue all things take heed of sin, auoid it, and shun it, as the bane and poyson of our soules.

For the better opening and vnderstanding of this verse, wee must discusse two great and weighty questions, which being well considered, will make much for the clearing of this text.

Two objections.

The former is this, when *Dauid* intreates the Lord not *to cast him out of his presence*, that is, his loue and fauour, whether a man elected, and in the fauour of GOD, as *Dauid* iustified, and sanctified, may loose the loue of GOD and fall away, to become a reprobate and cast-away, and so finally to perish.

The other question is, seeing *Dauid* praies the Lord not *to take his holy Spirit from him*, whether the sanctified gifts and graces of Gods holy Spirit may finally and totally bee lost and taken away? These questions both be defended and affirmed by the Papists and their followers,

lowers, who hold that a man truly elected, called, iustified, and sanctified, and in the fauour of G O D, may fall away and perish. Wee hold the contrary, that a man once in the fauour of God, elect, called, iustified, and sanctified, cannot finally perish nor cleane bee bereft of the sauing graces of the holy Spirit.

Now because these two questions be points of great moment, and on which all our happinesse and comfort doth hang and depend: therefore I will stand a little to proue them by testimonies of Scripture, with reasons and arguments drawne from the written word of G O D, and remoue some obiections of the Papists against the certaintie of our perseuerance in faith to the end.

First, that place of *Jeremy*, where the Lord comforts his Elect and chosen people, is most pregnant for this purpose: *Yea (saith the Lord) with an everlasting love have I loved thee, and therefore in mercy have I drawne*

I

Ier. 31. 3.

Ioh. 13. 1.

Rom. 11.

Mat. 24. 24

Math. 18.

Rom. 8. 30.

drawne thee : So that it is manifest hence, whom God loues once in Christ, hee loues for euer, and there is no time when he can be said not to loue them; *For as much as hee loued his owne, that were in the world, vnto the end hee loued them.* Where our Sauour CHRIST, to comfort his Disciples, tels them that God the father loues them that bee members of IESVS CHRIST, euen vnto the end, and his loue shall neuer faile them: *The gifts and calling of God are without repentance:* Now then, vnlesse a man will say, that God doth repent of his calling and electing men to eternall life, it must needs follow that they cannot perish whom God calls and meanes to saue: and our Sauour CHRIST saith plainly, that it is impossible, that any man elected should perish. False Christs should deceiue the very elect, *if it were possible,* but that is impossible: And the gates of hell: that is, all the power and malice of the deuill shall not preuaile against the least of Gods children,

children, to hinder their euerlasting saluation.

Againe this is proued, *Math. 16. 16.* Where Christ promiseth *Peter* and in him the whole Church, *That the gates of hell should neuer preuaile against him:* where Christ sheweth that indeed the deuill through his temptations might shew very much strength; but they should comfort themselues in this, that they should neuer preuaile or finally get the victory. Againe, *Mat. 24. They shall deceiue (if it were possible) euen the very Elect:* Out of which words of our Sauour wee may gather, that the Elect of God should not be seduced, and so fall away finally: Againe *John 10. 28.* Christ saith his sheepe shall neuer perish, adding this withall: *No man shall take them out of my hands:* And againe, *Rom. 8. 30. Whom God Predestinateth hee Calleth, Iustificeth, Sanctifieth, and Glorifieth:* Therefore not fall away finally, for he that falleth away finally shall neuer be glorified.

But

But admit, as the Papists would haue it, that a man might fall away finally, then hee must bee cleane cut off from Christ: for hee must be cleane cut off from Christ and haue no conjunction with him before hee fall away finally; then at his second reuniting he must bee Baptised, for Baptisme is the Sacrament of Incision or ingrafting into Christ: But that is absurd that Baptisme should be any more then once administred, therefore a man is but once vnited or once ingrafted, and cannot bee reunitied and neuer fall: And therefore friuolous is that distinction of veniall and mortall sinnes with the Papists, for if any sinne of the Elect should bee mortall: Then there must needs bee a second reuening in the Elect vnto Christ, which is most absurd to thinke, for the Lord worketh this but once: And *Dauid* though at this time hee lay languishing vnder the heate of the Lords wrath for those horrible sinnes of his adultery and murther, yet in this verse hee

Men must
puta difference
betwixt that
they feelee
and that
they haue.

he praies not to haue it taken from him, which doth argue that hee had it euen at this time of his greatest extremity, though hee felt it not with the same measure of comfort hee had done many times before.

Secondly, besides these plaine testimonies of Scripture, let vs consider a word or two to proue, that in regard of God the Father, and of the Sonne, and of the Holy Ghost, that the elect cannot perish and finally fall away.

First, if a man elected of God to eternall life, called, iustified, and sanctified, may fall away, and finally perish, then it is either because God wants loue or power to saue him: but to say that God is vnwilling, or vnable, is meere blasphemy: therefore all those whom he elects, must needs be saued, seeing God doth both will it, and shew that hee is able to effect it. First, if God be willing, and would haue them saued, *who hath resisted his wil? If God be with vs, who can be against*

Rom. II.

Rom. 8.

will? 2

Cc

vs?

Ioh. 3. 16.

vs?but that he is most willing & able to saue the elect, it is manifest. For his will, *God so loued them, that he sent his Sonne to dye for them.* Now this is a great triall, and prooffe of his loue & willingnesse, that hee had rather see his only begottē son, that was neere and deere vnto him, to bee hanged on the tree, to dye the cursed death on the crosse, to shed his pretious blood, and to beare the curse of God, and hellish torments, then to see any one of his elect to perish. *And this is the Fathers wil that hath sent me that of all which he hath giuen me, I should loose nothing, but raise it up at the last day.*

Ioh. 6. 39.
40.

Esay. 63. 1.

Ioh. 10. 27.
28.

Secondly, for his power, that he is able to saue all those whom hee will saue, it is manifest, God is omnipotent, & most righteous, & mighty to saue, & the Lord doth what hee will. *None can take them out of my Fathers hands which is greater then all.* And therefore seeing God is willing, and desires that all the elect should be saued, & not onely decreed it, but sent his Son to saue them.

Secondly,

Secondly, those for whom Christ dyed, and prayed that their faith might not faile, they must needs bee saued, and their faith cannot faile; but he hath prayed for all true beleeuers: *Father keepe them that thou hast giuen me, that they may bee one mee, as thou art one in mee.* Now then if Christs prayer bee of force, and can preuaile, and doe any thing with the Father, as hee confesseth, that the Father hath, doth, and will heare him in all things, then certainly no true beleeuers can perish, and finally fall away.

Luk. 22. 23.
Ioh. 17.

Thirdly, no true member of Christ can perish, for then Christs body should be imperfect, but euery true beleeuers is a liuing Member of Christs body; and therefore cannot perish; yea it is as possible that Christ himselfe should perish, as any true beleeuers, that is truely ingrafted into his body by faith and the spirit.

Fourthly, in regard of God the Holy Ghost, who is the pledge and pawne of our adoption and saluation,

Rom. 8. 16.

1. Ioh. 3. 9.

Vse. 1.
 Papists
 doctrine
 against the
 nature of
 faith.

tion, the seale of our election, and doth testifie Gods loue in Christ, for our saluation. Now then vnlesse we will say that the Spirit of God, who is the spirit of Wisedome, being of the very Councell of God, and the spirit of truth that cannot lye, that he testifies vntruths, that the beleuer that repents & beleeueth in Christ shall bee saued, and yet hee shall not, which is blasphemy, wee must needs confesse it is impossible, *Hee that is borne of God cannot sinne* (with full consent to death) *because the seed of the Spirit remaineth in him.* And therefore I conclude that the childe of God, elected, called, iustified and sanctified, cannot perish, and for ever fall away; cannot become a Reprobate, and limbe of the Deuill, but shall continue to the end, and God will finish the good worke of grace in them, till the comming of Christ Iesus.

This confutes that damnable doctrine of the Papists, who hold all in vncertainty, yea they teach and hold

hold that a man truely elected, may become a reprobate, though to day a child of God and highly in his fauour, yet to morrow by thy finnes, thou maist become a limbe of the deuill, out of Gods fauour, in his displeasure, damned for euer: though to day a member of Christ Iesus, called, iustified, and sanctified, yet to morrow loose all, and bee damned for euer, which indeed is the breake-neck of all comfort, if a man know not whether he shall be saued or not.

A meruailous comfort to Gods children, if thou didst euer finde the true worke of grace in thy heart, true faith, repentance, and newnesse of life, assure thy selfe it cannot euer be lost, God will finish that hee be-
ginnes; yea the estate of Gods chil-
dren now is better then the estate of
Adam in Paradise before his fall; for
then *Adam* stood by his own power,
therefore might fall and did fall: *But*
wee bee kept by the power of God vnto
eternall life: secondly, the estate of

Vse 2.

Comfort
to Gods
children
that grace
cannot be
lost.

1. Pet. 1. 5.

Gal. 2. 20.

Adam was mutable by reason he had freedome of will, to stand or fall: but the state of Gods elect is certaine and sure, in regard of Gods eternall decree in Christ his death and passion, and the bond of the spirit which cannot bee broken.

Three Objections.

But there bee three obiections against this doctrine, that saith can neuer bee lost, or an Elect child of God become a Reprobate: First, that God is said to be angry with his children, and shew them his disfauour: Secondly, that they by their sinnes may cut themselues off from Gods fauour, and so loose eternall life and be damned: And thirdly, other testimonies of Scripture, which may seeme to proue the same.

I
Esay 64.5.

For the former, *Behold thou art angry, for we haue sinned against thee*: so that it seemes that a man in the fauor of God to day may fall out of it, & loose it, and procure his disfauour, anger, and displeasure.

Resp First, that God is not angry, to speak properly, with his children,
but

but seemes so to be by correcting and punishing them, by iudgements, and afflictions : so as a childe thinkes his father is angry because he corrects him, so do Gods children: and indeed such afflictions do not agree to Gods nature, to bee like an earthly man.

Secondly I answered, that this anger of God is not an effect of his displeasure or dis-favour, but rather of his loue : and he corrects his children not to destroy them, but to correct them, that he might saue them: as a father his sonne, whom he loues deerely.

Object. 2. Where it is said, that Gods children may by their sinnes, breake off Gods loue, yea thrust themselves out of fauour, and be for euer damned.

2

Rom. 8. 1.

Answer. It is false, for they be kept from damnable sinnes, and God lets their sinnes turne to their good, for God doth euer giue them hearts to repent : the sinnes of the godly in themselves deserue the euerlasting

curse of God, and eternall death: If so that Iesus Christ had not by his death and bloud-shedding satisfied his Fathers anger for them.

3
Psal. 69. 18.

Obiect. 3. David praies that God would blot them out of the book of life, therefore it seemes a man elected may perish and bee damned, for that booke is meant Gods Councell.

I answered, that *David* doth not reade that euer the wicked had their names written indeed in the booke of life; or were elected indeed: but onely because they liued in the Church, were taken for Christians, and esteemed as written in the book of life, and therefore hee praies the Lord to blot them out, that is, to make it knowne, that they were neuer written in it.

Well then, certaine it is, that no one elect childe of God can perish or be damned, but shall come to life eternall and bee saued, because the Councell of God standeth sure, and cannot be altered.

Instruct. Seeing this is so, that none
that

that is the elect child of God can perish, what a sweet comfort is this, to all the children of GOD, for if euer thou didst repent and feltst the loue of God truly in thy soule, and art iustified & sanctified, thou needst not feare, for surely thou shalt be saued: and this must bee a sure stay to vp-hold our poore soules, in all danger and temptation: Wee are as strange Trauellers ouer the sea, there be great storms and tempests, great rockes and dangers; the Sea is the world, the ship is the Church, heauē the hauen, the Diuell raises vp many boisterous storms and temptations, to sincke our poore soules in desperation: Now then by faith wee cast Anchor vppon the foundation of GODS election, which cannot bee mooued.

But in this place, by *Fauour, Face,* and *Countenance of God* is meant, that fauour and mercy of God, whereby GOD gaue *Dauid* the Kingdome in the stead of *Saul*, aduancing him to be king of Israel, and Gods Lieutenant

Doctr. 2
The god-
ly feare
when they
remembe
God his
iudgeméts
on others.

nant on earth, that God would defend him and keepe him, to gouerne his people Israel.

Whereas *David* obserued Gods dealing with *Saul* a wicked king, and how God plagued and punished *Saul* for his disobedience against the word of God: and thereby is warned to take heed of the same iudgement of God, lest they fall on him: we learne that it is the duty of euery man and woman, to obserue and marke Gods dealings with others, and his iust iudgement vpon vngodly sinners, that therby we may learne to feare the like iudgements on our selues, and it is a great point of wisdom to learne to be wise by other mens harmes; and for this end the Lord doth plague wicked and vngodly men, that his children might learne to feare, euen as wee see notorious malefactors are hanged on a gibbet, that others seeing their shamefull ends might beware. The Lord hauing punished sundry Nations about his people, saith; *Hee thought*

thought they would haue learned to feare God by their example.

Zeph. 3. 19

Wel, seeing this is that God looks for at our hands, and which he aimes at in punishing wicked men; namely, that we should be warned by it, and take heed of their sinnes: let vs bee wise and obserue Gods iudgements vpon wicked men, and when wee see a wicked man punished, a murderer, a contemner, a blasphemmer, a whoremaister, or the like: then let vs feare lest if we liue in the same sinnes, wee plucke not downe the same iudgement vpon vs: And as *Dauid* heere calls to mind *Saul*, how he for his rebellion and disobedience was cast off of God; so let vs call to mind the spectacle of Gods iudgements on wicked men, and take heede of their sinnes, lest we taste of their plagues and punishment.

Use.

We learne, that for sinne the Lord doth deprive his children of his fauour, and as it were, cast them out of his presence for the time: thus wee shall see GOD hath spoyled men of great

Doctr. 3.

Sin takes away the feeling of Gods fauour for a time.

1. Sam. 3.

1. Sam. 15.

Dan. 4. 26.

Ester 3.

Vse.

1. Sam. 2. 3

Vse. 2.

Folly of
world-
lings de-
scribed.

great riches and honour for their finnes, and brought them to extreme shame and miserie: looke on *Ely* and his two sons, looke on *Saul* that wicked king, looke on that persecuting tyrant *Nebuchadnezzar*, *Haman*, *Achitophel*, &c.

This should admonish all men to take heede of sinne and rebellion against God, for certainly the Lord wil abase all such as be proud against the Lord, hee will cast them out of his presence, make their names to rotte and stinke in the sight of men; *those that honour me I will honour: But those that dishonour me I will dishonour them*: and therefore if you would not be dishonoured in the world, & prouoke the Lord to cast you out of his presence and fauour, O then beware how you sin and rebell against God! for if thou be as deare to God as *Ely*, which was Gods high Priest, yet hee will bring shame vpon thy head.

This shews the madnesse of these men and women, who desiring to inioy their honours, riches, and dignities,

ties, profits, and preferments, they take a most preposterous, and verie wrong course, for how do men seek for preferment, honor, and promotion, lands, and liuings? namely by oppression, bribery, vsury, extortion, & the like: now alas wee see that is a vaine course, & the next way to strip a man naked of all these things, and to bring him to shame, and reproch, misery and pouerty, for sin brings all these things vpon them.

But if you would come to honor and dignity, riches, preferment, then seek to keep the fauor of God, serue him, worship him, honour him, and he will honor them that do so: and if thou seekest these things by wicked and vnlawfull meanes, certainly the Lord will cast dung in thy face.

Secondly, when *Dauid* praies, *that God would not take his holy Spirit from him*, he meanes not the essence of the three Persons, but his gifts and graces, the vertues of Gods Spirit sanctifying his heart and renuing of him: so then wee vnderstand these words,

words, we must consider this objection.

Quest. Whether that the giftes & graces of the holy Spirit wrought in the heart of Gods children can be totally and finally lost as *Dauids* words seeme to imply.

Graces of
God double.

For the cleare answer of this question, wee must know that the gifts of Gods Spirit bee first temporarie for this life: or else spirituall for the life to come: now of the former there is no question but the temporary gifts of the Spirit may bee lost utterly.

Againe, the spirituall giftes and vertues of the spirit be of two sorts, some common to the elect and reprobate, some proper and peculiar to Gods Elect and chosen children: now concerning the common giftes of Gods Spirit which be common to the wicked, aswell as the godly, to heare the word, to preach the word, and to do such like things they may be lost.

Thirdly, the gifts of Gods Spirit
are

are such as cyther are essentiall to faith, and without which, faith cannot be, or else the effects and fruits of faith, which are not of the essence of faith, such gifts of the Spirit as be not of the essence of faith nor absolute necessary to eternall life, the Lord doth sometimes take away for a time, as namely the purity of a good conscience, that that inward peace which doth company it, the sense & feeling of Gods loue in Christ, and his especiall fauour, cheeresfulness of spirit in prayer, hearing, and such holy dueties, ioy in the holy-Ghost, patience the gift of prayer, and such like, because the loue of God and the saluation of the faithfull may stand without these for a time.

But to speake of the sauing graces of Gods sanctified spirit, as faith in Gods promises, hope of eternall life, affiance in Gods mercie in Iesus Christ, loue of God his word and children, these graces can neuer be lost wholly: true it is they may be weakned and lessened, and sometime
seeme

seeme to bee lost for the time : but yet certaine it is they can not bee wholly and finally lost, they may be as the Sun vnder a cloud, and as fire raked vp in the ashes, or as the trees in winter, but they can not be extinguished, lost, and taken cleane away: but as the Sunne shines cleare, the cloudes being scattered: and the fire giues light and heate being stirred: so faith, hope, affiance, ioy, comfort, peace of conscience, and feeling of GODS loue, are renewed and shew themselves cleare againe.

Vse 1.
Comfort
to the
godly that
grace can
not be lost

Seeing that the sauing graces of Gods holy and sanctified Spirit cannot totally and finally be lost, this is matter of endlesse comfort to euerie true child of God in the time of temptation and grievous triall: for if euer thou foundest and feltest in thy hart true faith in IESVS CHRIST, sound repentance, hope of eternall life, loue of God: howsoever these may bee much weakened, and for a time in thy sence and feeling seeme be lost, yet they can neuer be taken away:

away : yea, if thou dost carefully attend the meanes, as namely, the sincere preaching of the word, administration of the Sacraments, continually, humble and earnest prayer, the Lord will reuiue them and renue them againe.

This must serue to direct vs how to iudge of them, who fall somtimes into pangs of dispaire, vttering words of desperation, that they are damned persons and reprobates, and cry out of themselues : truly if euer we saw in them the sound worke of grace and true repentance, delight in the word, care to leade a godly life, loue to Gods children, &c. Wee are in charitie to hope the best of them : to thinke that they belong to God : and that they speake they know not what of themselues, for they speake according to their present sence and feeling, whenas indeede in time of temptation & trouble of minde they be like a man that is sicke of an ague, he can relish no meate, euery thing seemes bitter ynto him, because his

Vse 2.

mouth is, out of temper, but when he comes to health hee iudgeth other, wise: euen so these poore distressed soules in their trouble and affliction they speake they know not what, not as their estate is in truth, but as they thinke it to be, according to their present sence and feeling.

Use 3.

Hence we see what to answer to that obiection, that many men who haue made a faire profession of the truth had excellent giftes, and yet haue fallen cleane away; so *Hebr. 6.* *A man may be inlightned, tasted of the heauenly gift, were partakers of the holy Ghost, tasted of the word of God, and of the powers of the world to come: such men notwithstanding may fall away, and that finally.*

I answere, that there is nothing spoken there of the true worke of grace and sanctification, of sauing faith, sound repentance, hearty obedience, and a new life: but onely of such common giftes as may befall a reprobate, and therefore Saint *Iohn* shewes the cause why they fall away;

way; namely, they were neuer true and liuely members of the Church, or of Iesus Christ: neuer truly engrafted into his mysticall body, they had knowledge, and were inlightened, tasted of the heavenly gifts, and graces of Gods Spirit, and had some glimmering of the ioyes of the life to come, which the childe of GOD inioyes: but the sound worke of grace, a renued heart, faith, repentance, obedience, and a sanctified life was euer wanting, they were but hypocrites, *They went out from vs, but they were not of vs: for if they had bene of vs, they would haue continued with vs.*

Ioh. 2. 19.

Mat. 7. 21, 22.

And therefore it behoueth vs all to take heed that we content not our selues with the common giftes and graces of the holy Ghost: which a reprobate may haue, for it is certaine most excellent gifts will not auaille a man to saluation, vnlesse there be the true worke of grace, sauing faith, sound repentance, and heartie obedience.

VERSE. 12. 13.

12. Restore me to the ioy of thy saluation, and stablish mee with thy free Spirit.

13. Then shall I teach thy wayes vnto the wicked, and the sinners shal be conuerted vnto thee.

Partes of
the verses



These words contain in themselves an earnest prayer of *Dauid* vnto GOD for the renewing of GODS mercy, and feeling of his loue againe, in the 12. verse: In the 13. verse he vses a reason to moue the Lord thereunto: namely, that if the Lord shall receiue him into fauor againe, and testifie his loue vnto him, in the pardon of his sins, then he wil not be vnmindful of GODS dealing with him, but become a Preacher and proclaimer of GODS mercy vnto others, to draw them to GOD, in shewing what GOD hath done

done for his soule: and so that by the example of Gods mercy to him; others should be wonne.

In the 12. verse he makes a two-fold petition vnto God: First, for the former feeling and assurance of Gods loue and mercy for the pardon of his sinnes. Secondly, that God would vphold him with his free spirit, so as now being deliuered out of the cursed thraldome and slavery of sinne, hee might frankely and freely serue the Lord, and runne the way of his Commandements.

[*Restore me to the ioy of thy saluation.*]

AS if he should haue said, O Lord my GOD, I acknowledge and confesse, that all the while I serued thee, and liued in thy feare, ledde a holy and godly life, and kept an vp-right heart, that I found wonderfull and exceeding ioy in the assurance of thy loue and mercy in Christ for

No ioy can comfort mans soule, but the ioy of Gods saluation.

my saluation : but since I rebelled against thee, and wilfully brake thy holy Commandements, I haue de-
 prived my soule of that heauenlie comfort and consolation, and felt
 errours and grieve, feares and cares, and exceeding vexation. Now mercifull GOD, I humbly intreate thee to restore me againe to that ioy and
 comfort, to assure me of thy loue and fauour, that thou art graciously reconciled vnto me, that I may receiue
 my former comfort : And not onelie that, but because I see how weake I am, & haue no power to stand without thy help and grace, I humbly intreat thee to stay and strengthen me, to stablish thy grace in me, and so to vphold me in thy obedience, that I may freely and heartily obey thee all my dayes.

Doctr. 1.
 Fruit of
 sinne described.
Note.

The childe of God truly called, iustified, and sanctified by Gods spirit, if he once fall against GOD, and prouoke him to anger by wilfull disobedience, doth feele exceeding grieve and sorrow of heart, great grieve

griefe and trouble of minde, feares
and cares lest the Lord should reiect
him : so that there is an hell in his
poore soule and wounded consci-
ence till hee be againe reconciled to
G O D by faith and true repentance.
So long as *Dauid* walked with God
in vprightnesse of his heart, hee had
exceeding ioy and comfort in the
Lord his G O D, was assured of his
loue for pardon of his sinnes, and
eternall saluation : but when he fell
to adultery and murder, and so re-
belled against God, it is wonderfull
to see into what a gulse of misery he
plunged himselfe, what feares and
cares, what doubts and troubles did
vex his soule, and wounded consci-
ence. Euen so it is with all the god-
ly, while they liue in the feare of
God, serue and please him, and keep
an vpright heart before the Lord,
leade a godly and christian life, they
feelee & find in themselves exceeding
ioy and wonderfull comfort, with
assurance of Gods loue in Christ for
their saluation : but if at any time

Luke 23.

they breake out to sinne, and rebell against God by wilfull disobedience, then they shall finde an hell in their consciences: troubles, feares, and cares for the time. Who can tell what feares and cares *Peter* felt? in what griefe and sorrow of heart hee was in, when cowardly he denied his Lord and Master? It cost him many a bitter teare. The reason of this doctrine is, because all peace and comfort to a poore soule, springs from the sence and comfortable feeling of Gods loue in CHRIST IESVS for the pardon of sinne and eternall saluation: and therefore when that is lost, alas! what peace or comfort can they haue? Secondly, they do by such wilfull sin and disobedience grieue the spirit, and make the holy-Ghost sad within them: and so doe what they can to expell the Spirit of God in them. Now where the Spirit of God is made sad and grieued, how can there be any true ioy?

Vse.

Seeing there is such sweete comfort in a godlie and Christian life, while

while we walke with God, and serue and please him in spirit and truth: and when men sinne and rebell against God, they pull downe vpon their heads such wofull misery, troubles, and cares, how should this make euery man exceeding carefull of sinne, which brings such wofull miseries and iudgements vnto our own soules, such torments feares and cares?

[To the ioy of thy saluation.]

AS if hee should haue said, o Lord my God, when thou diddest assure mee of thy loue and fauour for the pardon of my sinnes, and eternall saluation, I had exceeding ioy therein. Now I doe humbly intreate thee to restore it to mee againe.

Hence marke what is the thing the childe of God doth most desire and craue at Gods hands, and wherein they do most reioyce: namely, in the fauour

Doctr. 2.

Fauour of God is a Christians chiefest ioy.

Psal. 4. 6. 7.

Luke 8.

Phil. 3. 7. 8.

fauour of GOD, and assurance of Gods loue in Christ Iesus, that they know that God is graciously reconciled vnto them, that they be in his fauour, and shall neuer perish, but shall euerlastingly bee saued. *Dauid* was a King and wanted no temporall commodity, comfort, or delight whatsoeuer, wherein worldly men reioyce, but *Dauid* now conceived no kinde of ioy at all in these things to bee out of Gods fauour: And therefore prayes vnto God for the feeling of the true ioy, and that is of *His Salvation*, and that will minister vnto him matter of true reioicing indeed; But alas most men being carnall, desire riches, honour, pleasure, *But Lord let me see thy louing countenance, thy fauour and grace*, and that shall do me more good and comfort then all the things in the world. The poore Publican begges for this; *Lord be mercifull to me a sinner*. So *Paul* professeth of himselfe, that he esteemed all things but dung in comparison of CHRIST IESVS, and

and the fauour of God in him: And the reason is plaine, because if a man had all the world, and wanted the loue and fauour of GOD, was in his displeasure, and vnder the curse of God, what good could it do him? Euen as if a Subiect should haue ten thousand pounds, and yet the King cannot abide him, but seeke his death. And therefore the childe of God if hee were asked what is the thing hee desires most in all the world, would answer, Mercy, and the loue of GOD in IESVS CHRIST: hee would despise honours, lands, liuings, gold, silver, pleasures, and delights, and preferre one dramme of mercy, and the least drop of Christs blood for saluation, before all the world.

Mat. 16. 26

Psal. 32. 1. 2

This may serue to reprove thousands in the world, carnall men and women, so they haue the world at will, and may liue at ease, eat, drink and bee merry; they feele no want of Gods mercy, no need of Christs blood: they esteeme not Gods fauour

Vse 1.

uour

uour and loue, desire not reconciliation, but say: *Who will shew vs any good?* Well, diddest thou neuer feelee the want of GODS mercy, no hungry and thirsting after IESVS CHRIST and his righteousness, it is manifest thou dost not belong to GOD, thou waste neuer yet truly humbled.

V/c. 2.

Let this Doctrine admonish vs to labour with our heartes, to bee affected with this: namely to esteeme more of GODS loue and fauour, and assurance of his mercy, then all the world, let vs desire it more, let vs reioyce more in it: so as if the question should bee asked, what is the thing that thou doest most desire and affect, and what thou dost most delight and reioyce in of all the things in the world, wee may be able in truth to answere and say with feeling and comfort, I desire nothing more vnder Heauen, then the mercy of GOD in IESVS CHRIST, to be in his fauour, to be reconciled vnto his Maiesty, and
with

with *Paul* to esteeme all things butting in comparison of that. And till this be in vs in some measure, we can neuer finde true comfort to our soules, and bee assured that we haue true sauing-faith in Christ: For this is a certaine fruite and note of an humble and beleeuing heart, to hunger and thirst after Gods mercy in Christ, and to esteeme more highly of the least drop of Christ his precious Bloud for our saluation, then of all the world if it were offered vnto vs.

Wee must labour to manifest this our earnest desire and great account of Gods mercy, by vsing all blessed meanes to attaine vnto it: wee must repent, and bewaile our sinnes, leaue and forsake them: wee must embrace Iesus Christ, by faith, and cry with teares vnto God for mercy, *Knocke, Seeke, Aske*; And let vs doe as the men of Tyrus and Sydon, when *Herod* tooke a pitch against them, and intended to warre against them, they came all with one

Vse 3.

Math. 7.7.
Acts 13.20.

one accord, and besought *Blasus*, the Kings Chamberlaine to haue peace. Soler vs go vnto IESVS CHRIST the Peace-maker, desire him to speake to GOD the Father for vs, that there may bee an euerlasting peace.

Doctr. 3.
State of
Gods chil-
dren not
alwaies
alike.

When *David* prayeth that God would restore vnto him, *The ioy of his Salvation*, & those sweet comforts he was wont to seele and finde in Gods mercy, and feeling of his loue in Christ, wee learne that the state of Gods children is not alwaies alike, full of ioy, comfort, and gladnesse, but sometimes full of griefe, misery, cares, and trouble: For the dearest children of God, who are replenished with the greatest measure of ioy and comfort in the feeling and assurance of Gods loue in Christ; when as the Lord leaues them to fall into some sin against knowledge & conscience, they shall finde, not onely a great decay, but an vtter losse of ioy and comfort for the time. Thus it was with *David*, who though he was
a man

a man after Gods own heart, enriched with great blessings, and spiritual mercies, most deerey beloued of God, sanctified in great measure; yet now hauing fallen into these two filthy finnes of Adultery and Murder, see how he is perplexed, in great distresse, and trouble of minde: and now the feeling of Gods mercy, and ioy in Gods Spirit, seemed to bee cleane lost. So it was in *Peter*, and so it is in euery childe of God. Didst thou euer sinne against knowledge and conscience, since thou wast conuerted? thou shalt finde then a wonderfull deadnesse of heart, trouble of minde, and feeling of Gods anger, with the losse of comfort for a time.

Luke 23.

Seeing finnes against knowledge and conscience, wound the soule exceedingly, and deprive vs of the peace, and comfort, and ioy of GODS Spirit, and bring terrours, feares, and gripings with them: Let vs, as to auoid all sinne, so especially auoid sinne against knowledge

Vse. 1.

ledge and conscience; and labour in all things, in all places, and at all times, to liue and walke so vp-right with GOD, that thou neuer wound thy conscience, though thou mightest get the greatest gaine, honour, or pleasure: yet if it bee sinne, and that against knowledge and conscience abhorre it; and commit it not, if thou louest thy owne soule: for if sinnes of ignorance shall not escape punishment, vntil men repent, much more sinnes against knowledge and conscience: for these prouoke the Lord exceedingly to turne away his fauour from vs, draw downe his iudgements vpon vs: wound the conscience, depriue vs of the feeling of Gods loue and fauour, bring trouble of minde and a wounded conscience: oh then would you inioy this great blessing of peace of conscience, which is a continuall feast! would you be loath to loose the feeling of Gods loue and comfort of Gods spirit! auoid all sinne, but especially presumptuous,

tuous finnes against knowledge and conscience, they wound especially and deprive vs of peace of conscience.

If the Lord doe at any time leaue vs to sinne, even presumptuous finnes against knowledge and conscience, which is a fearefull thing: yet let vs not despaire vitterly of Gods mercy, but seeke to renew the feeling of Gods loue againe, intreate the Lord to restore vnto vs the ioy of his saluation: and that wee may obtaine the fauour of God againe, and renew the feeling of his loue: let vs renew our repentance, bewaile our grieuous and heynous finnes, seeke earnestly for grace and pardon, and giue the Lord no rest at all, till wee finde and feele him, to bee reconciled vnto vs in IESVS CHRIST.

Marke what was the speciall thing wherein *Dauid* this holy seru-
ant of GOD did reioyce, not in
gold or siluer, not pleasures and
carnall delights, not in lands, and
Ee liuings,

Vse. 2.

Doctr. 4.
Pardon of
sinne the
soundest
ioy.

Phil. 3.8.
Luk. 10.20

liuings, not in a Kingdome: but in the saluation of GOD, in his loue, in pardon of his finnes, and saluation of his soule: So as hence wee learne that there is no true ioy in any other thing in the world, but onely in the mercy of God, and the saluation of our soules.

And indeed what other ioy can there bee, for though the Lord should giue vs all things which hee hath made, aboundance of the things of this life; yea, though with *Dauid* wee might command a kingdome, yet vnlesse with all wee haue this comfort that wee are at peace with God, and haue our finnes pardoned, (alas) they would all proue vnto vs as *Iobs* friends; *Miserable Comforters*: But poore soules many know no other ioy but such as arises from temporall things, gold, filuer, &c. wherein they differ not from beasts, which haue their delight, as well as they, in those things which are agreeable to their nature.

Seeing

Seeing *David* places all his ioy and spirituall reioycing in the saluation of God, that is in the pardon of his finnes, in feeling of Gods loue, and in the saluation of his soule, therefore it shewes, that there is no other cause of sound ioy but in this alone; so that if we haue this, wee haue cause to reioyce and bee glad; but if this be wanting, either wee had neuer the feeling of Gods loue, nor assurance of saluation, or else haue lost it, and therefore should vse all blessed meanes to attaine vnto it againe, for we cannot haue one dramme of sauing comfort and true ioy, but onely in the fauour of God, and the assurance of his loue for our saluation.

Use 1.

This shewes that all the ioy of wicked men in their sports and pastimes is no true and solid ioy, but a carnall ioy, a swinish ioy: for how can the heart of that man or woman reioyce, which knowes not whether God loues them or hates them, whether they shall be saued or dam-

Use 2.

Psal. 4. 7.

ned, what ioy can they haue? it is
madnesse rather then ioy and mirth.
Dauid saith, that wicked men ioy in
their *Corne, Wine, and Oile*, outward
and worldly things: but hee desires
the louing countenance of the
Lord his fauour and grace, which
shall make him to ioy more then all
they in their vanities: and then
hee will lye downe in rest, and
peace, and safety: whereas the ioy of
wicked men, it is gone in a moment,
vtterly lost and past recovery for
euer.

[*And stablish mee with thy free
Spirit.*]

2
Part of the
verse.

THis second part of the verse
contains a praiervnto the Lord
for a new mercy: namely, the blessed
grace of corroboration; to bee
strengthened in grace and obedi-
ence and kept from sin by the grace
and spirit of God in time to come:
As if he should haue said, O Lord my
God,

God I doe not onely the pardon of my finnes past, which are many and great: but I doe humbly intreate thy Maiesty to giue mee power, and to strengthen mee against the like euils in time to come, for I know my weakenesse and the wickednesse of my heart to bee prone to all sinne by nature: and if thou shouldest pardon my finnes past, and not keepe mee from sinne in time to come, I should easily marre all, and runne head-long into all sinne, and therefore I beseech thy Maiesty stablish and strengthen mee with grace from thy spirit, that I may serue and please thee all my daies, with a willing and ready heart.

Note.

[*Stablish mee:*]

THe word signifies properly, to vnderprop and shore vp something that is weake, declining, and ready to fall.

Hence learne, that euen the best of

Doctrines.

E c 3

Gods

Man weak
being left
to him-
selfe.

Ex. 15. 24.

Ier. 13. 23.

Psal. 78. 40.

Exod. 9. 27.

Iudg. 3. 12.

Mat. 12. 45

Heb. 6.

Rom. 7. 24.

Gods children, that haue the greatest graces, and be strengthened in faith, yet if they bee left vnto themselues, alas! they be as weake as water, they be not able to stand against the least assault and temptation of the deuill. This *Dauid* felt and found in himselfe, and confesseth his weakenesse, and desires the Lord to establishe and vphold him, to shore him vp by the grace of his holy Spirit. *Peter* who seemed to bee a valiant champion, and defied his enemies, and vowed he would rather die then deny his Lord and Maister CHRIST IESVS, yet being left to himselfe, how fouly did he fall, and cowardly deny him three times in one houre at the voice of a little girle; so all the fals and infirmities of Gods children, though neuer so, wise as *Salomon*, strong as *Sampson*, righteous as *Lot*, holy as *Dauid*, doth proue this to bee true: And *Paul* though hee was a blessed vessell of mercy, greatly enlightened and sanctified, cryes out: *O wretched man that I am*; and feares the great corruption

corruptions of his heart: The childe of GOD may bee compared to a staffe in a mans hand, so long as thou dost stay it and hold it, it will stand vpright, but pull away your hand and downe it will of it selfe: Euen so do wee stand, while the Lord do stay vs and vphold vs, but if hee take away his hand and leaue vs, downe we go: wee bee like a little infant that is in the nurses hand, so long as she holds it, it will go, and moue, and stand, but if shee pull away her hand it fals, and takes a knocke: As GOD alone is the Author of all grace, and first Fountaine of all mercy, he alone can turne the heart, worke faith, repentance, and obedience, for it is GOD alone that must giue the second grace, namely corroboration, continuance in grace, or grace to continue in faith and obedience.

This confutes the doctrine of the Papists, which hold that a man ha-
Use 1.
uuing grace from God to beleue and
repent can merite at GODS hands;
grace to continue, that God should

ex condigno, giue him grace to continue, and that a man being once iust can make himselfe more iust, but *Dauid* doth heare confesse that all is of *God*.

Use. 2.

This serues to reprove them who trust too much to their owne power and goodnesse, relye vpon their owne wisdom, knowledge, vertue, and strength, when once they get a little knowledge and taste in the word, oh they think themselves sure and well, they feare no danger, they despise the deuill: so long as they say their prayers and serue God well they hope God will keepe them, and so are secure and carelesse: but of all men these be in greatest danger that least feare danger; looke on *Peter* he was neuer more weake then when he thought himselfe most strong: *I said I shall neuer bee moued: But thou turnedst away thy face and I was sore troubled. Pride goes before the fall.*

Psal. 30.6.

1. Cor. 10. 12.

Use 3.

How should this make euery man to feare himselfe; to suspect his owne weakenes, *Blessed is the man that feares alwaies,*

*alwayes, but he that burdeneth his heart shall fall into destruction or euill, where Salomon sheweth that that man that doth feare himselfe and his owne weakenesse is happy: but hee that is secure and trusts in himselfe, shall certainly fall into euill: the secure sinner that feares no danger is the greatest sinner. And therefore knowing our owne weakenesse, how variable wee are to stand of our selues, it must make vs relie vpon the Lord, pray vnto him, that he would vphold vs in integritie, faith, obedience, and true repentance; for it *Dauid, Peter, &c.* did fall, whither shall we fall, if the Lord doe but a little leaue vs to our selues?*

VERSE 13.

13. *Then shall I teach thy wayes vnto the wicked, and sinners shalbe conuerted vnto thee.*



IN this Verse *Dauid* doth professe vnto the Lord that if he shall deale thus graciously

Dauid to his petitions ioyns promises.

ously with him to pardon and remit his great and grievous finnes, and to receiue him againe into his loue and fauour, that he will not be vnmindfull and vnthankfull for so great a mercy; but he will become a Preacher and proclaimer of Gods mercy to others, and labour to turne many to God by true repentance.

Partes of
the verse.

In this verse we haue two partes: First, that promise which *Dauid* maketh vnto the Lord, and the duetie he vowes vnto him; namely, *I will teach thy wayes vnto the wicked*. Secondly, the issue and blessed effect; namely this, that by his example many poore sinners shall repent, and come to God for mercy.

[*Then shall I teach*]

Sense.

That is, after I shall finde, and feele thy mercy bestowed vpon mee, I will like a vessell of mercie, draw it out to the good of others. *I will*, that is, I that haue fallen, and sin-

finned so grieuouſly, and tranſgreſſed thy commandements, will teach and publiſh how merciful, good and gracious thou haſt beene to me, and to my ſoule, and will ſpeake out of the ſence and feeling of mine owne conſcience.

[*Thy wayes,*]

BY the wayes of GOD heere is meant that courſe and manner of dealing which the Lord taketh with ſinners when they doe truly repent; namely, that he is moſt readie and willing to embrace them, and ſhew mercie vnto them, when they ſhall acknowledge and confeſſe their finnes, bewaile them, beg the pardon of them, and ſecke to him for mercie.

Seeing *Dauid* doth here profeſſe, that if God ſhall deale thus graciouſly with him, that then he will be a proclaimer of the ſame mercie to others: We learne that it is the duty of

Doctr. 1.

The goodnes of God towards our ſelues muſt bee made knowne.

of euerie one to shew vnto others what. GOD hath done for his soule, when God is good and gracious vnto vs, wee must be still ready to acknowledge the same vnto others, thereby to draw them on likewise to a liking of the truth, and to seeke for the same fauor and grace at Gods hands, *Matth. 5. 16. Let your light so shine before men, that they seeing your good workes, may glorifie your Father which is in Heauen.* Thus the Spirit of GOD in the Scriptures remembreth the righteousnesse of *Noah*, the faith and obedience of *Abraham*, the patience of *Iob*, the chastitie of *Ioseph*, the meekenesse of *Moses*. And Christ himselfe doth testifie of the graces of God that shined in *Iohn Baptist*, *That hee was a burning and a shining light, Iohn 5.* Thus the Apostle *Peter* teacheth *1. Pet. 2. Have your conuersation honest amongst the Gentiles, that they which speake euill of you as of euill doers, may by your good woorkes which they shall see, glorifie GOD in the day of visitation, 1. Corinthians chapter 9.*

9. vers. 11, 12. 2. *Corinthians* 8. I, 2.
Rom. 4. 22. 23.

We learne hence, euert to be ready to make knowne vnto others, what God hath done for our selues, if so they may further Religion or prouoke others to godlines, or bring glory to God. God is not ashamed of vs to be called our God, and to do vs good; let vs then neuer be ashamed to acknowledge his loue to vs, for it were a foolish modesty in vs to conceale those things which should be vttered. There was a time indeed when Christ would not haue himselfe or his works knowne; but that was when that knowledge might hinder him and his preaching. But, *Matth.* 10. 27. hee commanded his Apostles to speake that in the light, which hee had tolde them in darke-nes: And to preach that in the house toppes, which he had tolde them in the eare; for now would CHRIST haue himselfe published abroad: and thus wee see how to behaue our selues in respect of Gods gifts, wee
 must

Use I.

must not bee ashamed to confesse them, but deface them.

Doctr. 2.
 Thank-
 fulnes re-
 quired.

Seeing *Dauid* here professes vnto the Lord, that he wil not be vnmindfull and vnthankfull for his mercie shewed vnto him, but will, to the vttermost of his powers, praise God for it, and shew his thankfulness, in drawing others to God. Hence we learne, that it is the duetie of all the childre of God, that they should labour with their owne soules, to be thankfull vnto God for euery blessing hee bestowes vpon them, to be mindfull of it, to praise God for it, and to shew it in doing good to others: It is all the Lord looks for at our hands, to acknowledge his loue and kindenesse, to be thankfull for it; and when we shalbe truly thankfull for a beucfite receiued, it is an excellent meanes to mouethe Lord to bestow a new blessing vpon vs: as we see, if a poore man shal receiue a small fauour at our hands, and shal be thankfull for it, we will say he is worthy to haue a good turne, it is well

Phil. 4. 4.
 Exo. 18. 10

well bestowed, I see he is thankfull for it: So when the Lord bestoweth a benefit vpon a man, and sees hee is thankfull for it, and speakes of it to the honour of God, the Lord is moued thereby to bestow an other: but he that is vnthankfull for the old, is not worthy to receiue a new.

Hast thou receiued anie speciall fauour, blessing, or benefit of God, know it is thy duety to be thankfull for it, to acknowledge it, to speake of it, and to praise God for it. *Reioyce yee righteous in the Lord, for it becomes upright men to be thankfull.* It is a comely and most fit thing; and *Dauid* calls vpon his soule oft-times to performe this duty; *Praise thou the Lord, O my soule, & all that is within me praise his holy name: prayse thou the Lord, O my soule, and forget not all his benefites.*

And aboue all other mercies, let vs blesse God for his loue in Christ, for the pardon of our sinnes, as *Dauid* doth heere, and *Psalme 103.* *Forget not all his benefites, who gaue thee pardon of thy sinnes: and forgau thee all*

Psalm. 126. 1.
Gen. 14. 19
Psalm. 32. 21.
Psalm. 33. 1.

Use 1.

Psalm. 33. 1.

Psalm. 103. 2.

all

all thing inquires: And therefore let vs remember this duetie, and thinke more seriously of Gods blessings and benefits bestowed vpon vs: the greatnesse of them, and number, and continuance of them; and so labour in some measure, to be thankfull vnto God: and especially for the pardon of our finnes in Christ Iesus, and withall, let vs shew it in doing what good wee can vnto others.

Vse 2.

Let vs shunne that foule sinne of vnthankfulnesse, to forget Gods blessings, and passe ouer his mercies; let vs not bee like the nine leapers, who not one of them returned to praise God; only the poore Samaritan, finding himselfe cleansed, came to blesse God for it: so let vs take heede that wee be not found in that number, who forget Gods fauours: the Lord hath beene good vnto vs, washed and cleansed our soules in CHRISTs blood; let vs returne vnto God, let vs confesse it to his glorie; and with *Dauid* call
on

on our soules not to forget his benefites.

It is a hote of an vnthankfull hart to obtaine a benefit, and not to acknowledge it; praise is comely, and well becommeth the Saints of God: The want whereof taketh away the comfort and sweete fruit of Gods blessing from vs. It is a great offence to be vnthankfull vnto men, but farre greater to God, in whom wee liue, moue, and haue our being. And therefore let vs learne, that whensoever wee haue obtained any fauour or blessing at Gods hands, be it concerning this life, or the life to come. Let vs returne the values of our lippes vnto him; and let vs neuer shew our selues more readie to aske, Then we are willing to praise the Lord when he hath granted the requests of our lippes.

It is a speciall fruit of faith and true repentance, to conuey grace vnto others, to shew what God hath done for our soules, and to draw out the blessings which God hath

Doctr. 3.

Fruite of Faith to seeke the good of others.

F f

besto-

Psa. 66. 16

Psal. 116.

Galat. 3.

2. Cor. 1. 4.

Esa. 38. 19

Luk. 22. 23

Use. I.

bestowed vpon vs, to the good and benefit of others. The Prophet *Dauid* calleth all men vnto him, and maketh his speech; *Come* (saith he) *I will shew you what God hath done for my Soule*: and the Elect are called vessells of Mercie, because they being themselues filled with the mercie of GOD, they should draw out the same, as good liquor, for the comfort of others. Saint *Paul* saith; *God had mercie on him, that hee might shew mercie vnto others*. The child of God is not like vnto churlish *Nabal*, to say; *Euery man for himselfe*, and keepe all for themselues; but they be pittifull and bountifull; yea, and (to their power) helpefull vnto others.

This may serue to comfort those who haue beene carefull for the performance of this duety, that haue beene carefull to make others partakers of the same comforts they haue reaped themselues. It is a blessed thing indeede when men haue endeououred to their power to benefite others,

thers, to exhort them, to admonish them, to comfort them, and in all things to haue sought their good. O what a wonderfull consolation and comfort shall this bee vnto vs when wee leaue this world, and goe the way of all flesh, to remember wee haue sought the good of others, *Daniel 12. ve. 3: They that turne many to righteousness shall shine as the Starres in the firmament,* Luke 12. 43. *Blessed is that seruant when his Master commeth shall finde so doing:* We shall finde more comfort of heart, and ioy of conscience, when wee depart this life, that we haue beene faithfull in that little committed to our trust, & made others partakers of it, then if we had great abondance of earthly blessings.

This may serue to reprocue that common conceit in mens mindes, that so long as they doe well themselves, they neede not care how others doe, whether they sincke or swimme; and therefore they keepe all to themselves, neuer seeke to be-

Vse. 2.

nesite others, like a couetous and foolish *Nabal*, part not with a bitte to *Dauid*: so these keepe all for themselues, by no meanes seeke to draw out the graces of God for the good of others: but it is impossible for anie Christian man or woman, who hath tasted truely of the mercie of God for his comfort, and the worke of grace; but hee must communicate the same to the good of others; and indeed they are neuer so profitable as then: as we see spices, though neuer so sweete, are not profitable vntill they be rubbed and chafed: and therefore let vs remember to practise this duty to helpe others, and to teach them, and communicate our knowledge, comfort, experience, and iudgement to the good of others.

Esa 38.19.

Doctr. 4.
What doctrines
Ministers
ought to
teach.

When *Dauid* saith hee will teach, not his owne waies, but Gods waies; namely, how the Lord dealeth with penitent sinners, wee learne what is that the Ministers of the Word ought especially teach to poore sinners;

ners; namely, *The wayes of GOD*, that is, how God deales with poore sinners; namely, that hee is most willing to imbrace them, and to pardon their sinnes, if they will vnfeinedly repent. Christ was exceeding plentifull in this kinde of teaching, howsoever hee did sometimes pronounce iudgements to impenitent sinners, yet it was his vsuall course to preach Gods infinite mercie to all such as would repent, to inuite them, and allure them to turne to God.

Matt. II. 28

Rom. 12. 1
2. Corint.
5. 18. 19.

Well then, this may direct all such as the Lord hath called to preach his Word, to take this course, that howsoever they may and must pronounce GODS iudgements against impenitent sinners, yet they must preach Gods infinit mercy in Christ to all that will repent, and shew how ready the Lord is to shew mercie to them that confesse and acknowledge their sinnes, be weary of them, and desire pardon: for sure it is, that if there bee any sparke of

Use I.

Reuel. 3.
Luke 15.

grace in mens hearts, when they shall heare of Gods abundant mercy in Christ, that the Lord standeth at the doore and knocke, that the Lord is like the Father of the Prodigall childe, will meeete vs in the mid-way. It must needes, if there be not a heart of Steele, make our bowels erue, and for shame to seek vnto the Lord.

And it was *Pauls* manner to intreate men that they would bee reconciled to God, to beseech them in his name, with loue and kindenesse, with teares and prayers, to pray them, to intreate them, to beseech his hearers: and we shall finde, that churlish, rough, and harsh dealing, great words, and thundering speeches, be not alwayes the best to win mens Soules: But when wee shall with a milde and louing spirit intreat men, and beseech them to repent & turne to God, it must needes affect them.

Vse 2.

It must stirre the hearers vp to a most carefull and attentiu hearing
and

and listening to the word of G O D :
For a man can not know the wayes
of God by nature : No, by nature
wee conceiue of G O D as a terrible
Iudge, and angrie G O D, and flie
from him, as *Adam* did: and there-
fore wee had need to haue the word
of G O D taught vnto vs, and be in-
structed in the wayes of God, how
the Lord God hath shewed mercie
vnto great sinners, and will to vs,
if wee can repent, and seeke vnto
him: For the Lord must draw vs by
his mercie, else we can not come at
him.

[*To the wicked: and sinners shall
be conuerted vnto thee.*]

THat is, impenitent sinners, that
liue in sinne, without repen-
tance. Hence marke who had need
to be taught in the wayes of G O D:
namely, poore sinners, that liue and
lie in sin, euen the lost sheep of the
house of Israel; such as sit in dark-

Ff 4

ness,

Doct 5.

Ignorant
are to bee
taught the
waies of
God.

Math. 15.

nesse, and in the shadow of death, such as neuer heard of God, of faith, repentance, &c. such poore Soules had neede to be taught the wayes of God.

Vse 1.

Ro. 10. 14.
Pro. 29. 18
Marke 14.

This may admonish all those that be set ouer Gods people, magistrates & such as haue power in their hands to prouide that such poore ignorant people as want the meanes, may bee taught the wayes of God. For as S. Paul saith, *How shall they call on him, on whom they haue not beleueed? How shall they beleue on him, of whom they haue not heard? How shall they heare without a Preacher?* And, *where prophesying failes, the people perish.* And it is said of our Sauior CHRIST, that when hee saw the people, as poore sheepe, hauing no sheepeheard, hee had compassion on them, and his bowells erned towards them. Oh that the bowels of all such as haue charge to look vnto it, might erne for the poore soules of the land, to prouide for them: the bread of life.

Vse 2.

The cause why men liue in sinne,
be

bee so vile, wicked, and vncleane, is, because they bee not taught the word and wayes of GOD, it could not bee if they were taught and instructed, that they should be so vile and wicked, so ignorant, prophane, irreligious, and superstitious : but where visions failes, the people must needs perish.

And therefore those that seeke to take away Teaching and Preaching of the Word of GOD, of what Spirits are they? *Dauid* hee thinkes it the onely way to bring men to God, to conuer poore sinners: and therefore to take it away, to roote out the Ministry of the Word, and meanes of saluation, what is it else but to cast away the soules of the people? to famish them, to pine them, and to starue them. And therefore let vs pray to GOD with CHRIST, that the Lord of the haruest would send forth Labourers into his Haruest.

Math. 9.

The second part of the verse shews the fruite of this duty, that *Dauid* will

2
Part of the
verse.

will performe: namely, that heereby, by his doctrine, and by his example, many a poore sinner shal be conuerted vnto God.

Doctr. I.

Conuerfion of a sinner is Gods worke.

Ier. 23. 22

In that Dauid here promiseth to himselfe this vse and fruite, that hee shall bee by his Preaching and example, a meanes to bring others to God. Hence wee may learne a gracious comfort for all godly Ministers of the word, who labour both by life and doctrine to win others; that if they shall bee painefull in teaching, and carefull to liue a godly life, they shall certainly finde the blessing of God vpon their labours, to the conuerting of sinners, and sauing of soules. *If I had sent these Prophets, and if they had stood in my counsell, and declared my waies vnto my people, then they should haue turned them from their euill waies and from the wickednesse of their inuentions.*

Where the Lord shewes that all such as be the true Prophets of God, stand in his stead, teach his waies, they shall see the blessing of God vpon

vpon their labours : And the cause why men conuert not soules, is, because they were neuer sent of God, and doe not teach Gods waies, and stand not in his steed; or else because, though they teach the truth, yet their liues be vile and wicked; they plucke downe with one hand, that they build with the other, and destroy that in life, which they teach in doctrine.

Hence marke the reason why so many great and learned men of excellent gifts, wit, and learning doe not conuert many soules vnto God: Because, they either teach not Gods waies, but their owne waies, their wit, eloquence, and deuices; or else, though they teach well, yet they liue ill, and so cause their doctrine to bee lesse regarded, and weaken the power of it by their sinnefull life : And it pleases God in his great mercy, to vse the labours of his poore seruants, who dare not speake their owne word, nor seeke themselues, but Gods word, in plaine euidence
and

vs. i.

and simplicity, and liue according to their teaching, the Lord doth blesse their labours for the conuersion of sinners, and sauing of poore soules.

V/c. 2.

Luke 22.

It might admonish all those, who either teach their owne waies by painted eloquence, toyes, or tales; or else though they teach the truth, that they ioinc with it a godly life, else they may teach long enough ere they do any good; and if they would conuert sinners, let them first bee conuerted, *When thou art conuerted strengthen thy brethren*; And let no such carelesse Ministers wonder that GOD giues no blessing to their labours, seeing they faile either in teaching GODS waies truely and plainely, or else in life they liue wickedly and offensive.

VERSE

VERSE. 14.

14 *Deliver me from bloud o God,
the God of my saluation, and
my tongue shall sing ioyfully
of thy righteousness.*



IN this verse, yet once againe, *David* returns to intreate for mercy and fauour at the hands of God, that hee would pardon his great and grieuous sins, yea his bloody sinne: and that God would in mercy deliuer him from that punishment which was due vnto him for the same, for hee intreats the Lord to deliuer him from bloud, that is, his heynous and capitall sinne of murder, and shedding that innocent bloud of *Urias* his faithfull seruant, and many others with him, so also the punishment due vnto it.

David cannot satisfie himselfe in seeking mercy for his sinnes.

2. Sam. 11.

This verse containes two parts, first, a request with great earnestnesse

Parts of the verse.

nesse to God for deliuerance from his grieuous sinne, *Deliuier mee from bloud*: secondly, a reason to moue the Lord thereunto; namely, taken from the glory of GOD, which hee will shew forth: *And my tongue shall sing ioyfully of thy rightnesse.*

In the petition, first marke what is the request; namely, that GOD would deliuer him from bloud: that is, a most cruell and bloody sinne of shedding the innocent bloud of many of his Subiects: Secondly, the manner of his request. *O God thou that art the God of my saluation*, That hee prates to God now with faith, assuring himselte, that vpon his repentance God was now reconciled vnto him: and though he had sinned grieuously yet not cleane fallen from grace: but so, as still hee could call GOD, his GOD, and the GOD of his saluation.

Deliuier

[*Deliver mee from blood.*]

THat is, from the punishment which is due vnto me, for shedding the innocent blood of *Urias* and the rest, which were slaine with him.

We must obserue that which hath beene taught before; namely, that *David* prayed often and earnestly vnto God for the pardon of his sins, he could not at one or two petitions obtaine it, but is faine to pray againe, & againe for pardon: Hence we learne that murder and shedding of innocent blood is a most horrible sinne; and he that is guilty of blood it will wound his conscience, it will make him to quake and tremble at Gods vengeance, which pursues him vnlesse hee repent, as in *Cain*, after hee had slaine his brother, and the Lord had brought him to a sight of his cruell murder, he cries out, that his sinne is greater then could be forgiven, and that euery one that meetes him

Doctr. 1.

The heynousnesse of the sin of murder.

Gen. 4.

him would kill him, such is the conscience guilty of murder, it can finde no rest, no ease, in company, or alone, in any thing, but torment of conscience till God giue grace to repent.

Neither may wee thinke that this guilt and terrour of conscience commeth through the guiltinesse of the Law, shame of the world, or feare of punishment; for let a sinner haue security giuen him from all Law, and freedome from all punishment, yet a Murderer should neuer be quiet, his conscience would euer trouble and torment him, yea and follow him vp and downe in all places and open his owne mouth to bewray himselfe: Thus is Gods iudgement vpon them that should feare all things, who will not feare him that made all things: If a man had all the pleasures that heart could desire, yet can they giue no true comfort and contentment when the conscience is guilty of horrible finnes: And albeit for a time the conscience

science of carnall men that neuer truly repented of their finnes, seemeth to be at rest, yet it is as a wilde and sauage beast, which lying a sleep seemeth tame and gentle, but being raysted and roused vp flyeth in a mans face. *Gen. 42.21.*

Seeing murder and shedding of innocent blood is so horrible a sinne, so odious and execrable, so fearefull and damnable, how should it make all men shun it, and bee affraid of it, neuer to embrue their hands in the blood of any man, for blood will haue blood; *Who so sheddeth mans blood, by man his blood shall bee shed for in the Image of God may bee him:*

Gen. 9.6.

And this was one speciall thing which moued *Dauid* to intreate the Lord, not onely to pardon his bloody sinne of killing *Urias*, but also that hee would not punish him, and bring his vengeance vpon him and his children after him, for shedding of his blood. Well then abhorre this fearefull sinne of murther, for blood will haue blood, and will cry

G g

for

Ier. 23.10.
Hos.4.

for vengeance to heauen: And heere wee are to bewaile our sinnefull times, that shedding of bloud is not punished more seuerely; wilfull murther is winked at, and made but a money matter; *Yea (saith the Lord) because of oathes the land shall mourne;* so for murder it shal mourne: well, let vs beware of this foule sinne of murder, and shunne all occasions that tend to it, as hatred, desire of reuenge, quarrelling, fighting, &c.

V/c. 2.

Ezech.3.

If it bee so heynous and horrible a sinne, to shed the bloud of the body, and to kill the body; if murdering of the body bee so heynous, what shall become of foule-murderers, that shed the bloud of poore soules? it is ten thousand times more grievous, as the soule is far more worth then the body; and if he shall perish, and is worthy to die that murders the body, how much more is he worthy to die, that sheddes the bloud not of one, but of many a poore soule? And such be all those, which either teach
not

not the word of G O D at all, or teach it negligently, they be soule-murderers, and shall giue a feareful account for it one day.

Wee see that no man though neuer so great, can go free from Gods iudgment for murder; *Dauid* was a great King, a man that was aboue all mens lawes, yet the conscience of his sin accused him, and hee could haue no rest till he had got the pardon of it: so as we see the great force of mans conscience, though he could escape all the iudgements of men, yet conscience wil accuse till God do cleare him, and this wee may see in many men, who being guilty of this sinne, though they haue by money or friends got pardon and freedome by the law of man, yet if God touch them for it, they can neuer haue peace, till they haue bewailed this sinne, and got the pardon from God: but some of them euen pine and languish away, and neuer looke vp all their daies, such is the conscience of murder and shedding innocent

G g 2

bloud,

Wse. 3.

Esay 6.6.

24.

Mark. 9. 44

Psal. 29. 3.

4. 5. 7.

bloud, that hee may flye a thousand miles, he may be a great man, a king, that no man dare call him to accompt, yet he carries that in his bosomewhich will dog him, and pursue him, neither shall hee finde rest, till hee haue repented, and bee reconciled to God by the bloud of Christ Iesus.

Doctr. 2.
God hath
mercy for
such as
seeke mer-
cy.

Luk. 8.2.

Heere is matter of comfort for such as haue bene great and grievous sinners, notorious wicked liuers, that if they can repent, be humbled, bewaile their sinnes, beg pardon, the Lord will shew them mercy: *David* heere found fauour for the pardon of his bloody sinnes, Adultery and Murder, vpon his true repentance: So *Peter* for his grievous and heynous sinne, and *Mary Magdalene*, out of whom went seven deuils, was saued: *Lot* though he committed incest with his owne daughters yet found fauour at Gods hands, so as wee see great sinners, if they can repent, shall finde great mercy.

This

This is warranted from the Lords owne mouth, *Esay 1. 18. Though your sinnes were as crimson they shall bee made as white as snow, though they were red like scarlet they shall bee as wooll:* And againe, *Esay the forty foure chapter, and two and twentieth verse, I haue put away thy transgressions like a cloud, and thy sinnes as a mist,* *Esay 33. 24. and Esay 43. 25. Ier. 31. 31.*

Let euery one of vs listen to this doctrine; hast thou beene a notorious wicked liuer, a miserable sinner, a common drunkard, a filthy liuer, a most notorious blasphemmer, a theefe, or robber? Hast thou hated and persecuted GODS Ministers, and his deere children, and contemned the blessed Gospell of IESVS CHRIST? Well, loe if thou canst truly repent, confesse thy grievous sinne, bewaile it, cry to God for mercy and pardon of it, the Lord will shew thee mercy, so as no sinne though neuer so great can seuer thee and cut thee off from mercy, if thou

Use 1.

Esay 1. 16.
18.

halt grace to repent, and begge the pardon of it: And therefore though thy sins haue bene many and great, adultery, murder, &c. take heed thou dispairest not with *Caine* to say, my sin is greater then can bee forgiven: but repent with *Dauid*, and God will pardon it.

Vse 2.

Let no man presume heereupon to sinne, because God will pardon great sinnes, for as it is true that God will pardon great sinnes, when men repent truely of them, so without repentance, there is no pardon of the least sinne, and if thou shalt wittingly and willingly rush into great sinnes, it is a great doubt that thou shalt neuer or hardly get out of them; hee that sinnes because God is mercifull, doth abuse his mercy, and then his mercy shall bee turned into iudgement: Gods mercy should lead vs to repentance, and not make vs bold to sinne.

Rom. 2. 4.

Doctr. 3.
The punishment

Seeing *Dauid* praies and intreates the Lord not onely to deliuer him from sinne; but also from the punishment

ment due to his sinne, that curse of God which was due to his grievous finnes of adultery and murther, as the Prophet told him, because hee had done this euill, *The sword should neuer depart from his house, and his owne sonnes should defile his wines.* Wee learne in regard of G O D S fearefull iudgements, plagues, and punishments that attend and waite vpon sinne, to bee affraid to commit sinne against G O D, for sure it is, that the curse followes sinne, and as sinne growes, so growes the curse, for the Lord is a iust G O D, and must needes punish the transgressours of his Law: And although he take not his louing kindnesse from them, neither suffer his truth to faile, yet hee will visite their trangressions with the rod, and their finnes with scourges, as wee may see heere by the example of *Dauid*, of the people of Israell, *Iudges* the fourth chapter, the first and second verses: of *Miriam*, *Numb. 12.* of *Salomon*, *Asa*, *Iehosaphat*, *Ioshab*, *Hezekiah*, &c. It

of sinne
should ter-
rifie vs
from sin-
ning.

2. Sam. 12.

then wee breake his Statutes and keepe not his Commandements, when hee searcheth with lights and findeth out our sinnes, we must with *Achan* giue the glory to God and make confession vnto him; we must pronounce righteousness to belong vnto him, and vnto our selues open shame and confusion of face for euer.

Use. 1.

Well then, let vs remember this, if wee sinne, certainly the Lord will plague vs, and punish vs, either in our body or soule, goods, or good name, wife or children, the Lord will finde vs out, wee cannot escape his iudgement, wee cannot hide our sinne from him; if men could bee perswaded of this, oh! they would bee affraid to lie in sinne, if they thought God were a iust God to punish them and plague them for their sinnes: how darcest thou sinne if thou couldest bee perswaded of this, that God will certainly plague thee? Indeed the mercy of God should make vs loath to sinne, but

but if that will not, yet let his iustice terrifie and fright al secure and carelesse sinners.

Let no man sooth himselfe to thinke hee shall escape. If any man heare the curses of Gods law against sinne, and shall blesse himselfe in his heart, saying, I shall haue peace although I walke after the stubborne-nesse of my heart, then the Lord will not be mercifull to that man, but the wrath of the Lord, and his iealousie shall smoake against him, and hee shall bring vpon him euerie curse written in this law to root him cleane out; *I will visite those that bee frozen in their degrees, and say in their harts, God will neither do good nor euill;* and if neither the mercy of God will moue vs, nor his iudgements make vs afraid to commit sinne, our case is fearefull and damnable.

Lastly, seeing God chastneth his owne children, when they offend: Then it must needes follow, that the wicked which are none of his shall not escape his reuenging hand: If the

Vse 2.

Deut. 14.

Note.

Vse 3.

the Lord be so seuerē against sin and sinners, that hee will not spare, no not the finnes and falles of his owne deare children, beeing of his owne household, and Citizens of his owne kingdome, and the members of his ownebody; if the Lord do deale so sharply with these, Oh how heauy will he lay his iudgements vpon the wicked? 1. Pet 4. 17, 18. *The time is come, that Iudgement must beginne at the house of God: if it first beginne with vs, what shall be the end of them, which obey not the Gospell of God? And if the Righteous scarcely be saued, where shall the wicked and sinner appeare?* But God correcteth the godly in mercie, the wicked in wrath, The one as a louing father, the other as a iust Iudge. O that all wicked and vngodly men would lay this to heart, and know that assured iudgement is reserued for them at the great day of the Lords generall Assises, when they shall, will they, nill they, pleade guiltie at Gods barre, where the Register Booke of all their actions, shall

shall be brought forth, and they shall receiue according to their workes.

In that *David* speakes in the plurall number *Deliver mee from blood*: that my most hainous, horrible and cruell sinne: hee doth not mince it or lessen it, but sets it out in his colours, a bloody sin, a monstrous sin, therefore in true repentance and confession of our sinnes wee must labour to aggrauate them to the full, to set them out, to make them appeare as vile and filthy as we can: for thereby we shew our griefe and hatred for them.

This condemneth most men, who when they are tolde of their sinnes, doe seeke to lessen and excuse them, to make them little sinnes, or no sins if they could well; it is a signe of a naughtie heart as we see in *Saul*, who would not confesse his sinne, but excused it, it shewes men are not humbled nor grieued, haue no hatred of it: but if we do truely see the loathsomnesse of sinne; Oh wee would aggrauate it, yea speake as badde as we

Doctr. 4.

True note of a penitent to aggrauate his sinne.

Vse.

1. Sam. 15.

we can of it, and not excuse it in any case: the second thing in the petition is the manner of it, namely, that hee doth pray in faith and affiance of Gods mercy, for he praies vnto God and describes him to be the God of his saluation, because hee put all his affiance in Gods mercy for saluation, and acknowledgeth it to be the gift of God.

Doctr. 5.
Faith required in prayer.

In that *Dauid* thus prayeth for the pardon of his sinnes, with faith and affiance. We learne, that if we desire to obtaine our requests, wee must pray to God with faith and affiance in Gods mercy, for at the same time, that God toucheth a poore sinner to mourne for his sins, and to repent, he giues him faith to pray to God, with affiance for pardon and saluation: So then wee see whatsoeuer we aske at Gods hands we must aske in faith; *If any lacke wisdom, let him aske in faith and wauer not, for hee that wauers, can haue no hope to obtaine at Gods hand.*

Iam. 1. 5, 6
Hebr. 11. 6

Whosoever doubteth whether
God

God will grant his requests, or not, can neuer pray for any thing earnestly and effectually. This our Sauior teacheth, *Mar. 11. 24. Whatsoeuer yee desire when ye pray, Beloeue that ye shall haue it, and it shall bee done vnto you.* And none can haue this assurance, that God is ready to heare them and to grant their requests, but onely the faithfull, who haue first this assurance, that their sinnes are pardoned, and that they are reconciled vnto God in Christ Iesus.

How should this mooue vs all to labour to get sauing faith, that so we might pray in faith, and obtaine our requests, pardon of sins, wisdom, the gifts of Gods spirit, &c. for hee that comes in vnbeliefe, can looke for no mercy at Gods hands: and therefore the prayer of many vnbelieuers, ignorant soules (alas) they be but babblings, and can doe no good: O then let vs labour to bee able to say, my God, giue mee this or that.

Use 1.

This must teach vs to moderate
our

Use 2.

our desires and take heede we aske not any thing that is not warranted by the word, for vnles it be warranted by the word wee cannot haue a-
nie assurance hee will heare vs : for there is no faith without the word, and therefore when wee shall aske things at our lust and pleasure, it is iust with Almighty God not to heare vs.

Doctr. 6.

Praise of
our salua-
tion pro-
perly be-
longs to
God.

Ro.6.vlt.

When *David* calles the Lord, *My God*, and, *the God of my saluation*. He acknowledgeth that saluation, pardon of his sinnes, life, and all good things come from God, and are his gracious gifts in Christ.

It is hee who at the first gaue vs life, when wee were starke dead in trespasses and sinnes. It is he againe that keeps our soules in life. If we fall, hee rayseth vs vp; when wee wander, he recalleth vs from iudgements past, present, and to come, hee hath, doth, and will deliuer vs; so that hee may well be called, The God of our Saluation.

Vse 1.

Let vs then acknowledge this,
that

that al the good things we inioy, the fauour of God, pardon of our finnes, iustification, sanctification, redemption, &c. all these are the free mercie and gifts of GOD in CHRIST, and then wee shall learne to depend on GOD for the comfort of this life : for if we know God hath giuen vs Christ, and deliuered vs from sinne, death, and hell : how then can hee deny vs the lesser things for this life ?

Rom. 8. 32

Seeing saluation is the gift of God, we see that the Doctrine of the Papists is erroneous, who teach men, that they may merite saluation and mercy at Gods hand, pardon of sin, saluation and life eternall: *Dauid* acknowledgeth it to be the free gift of God : and therefore let vs abhorre their doctrine, and our goodnesse, or worthinesse, and acknowledge that all wee may enioy for saluation it is the free and vnderferued fauour of God in Christ Iesus.

Use. 2

Rom. 6.
Dan. 9.
Iob 42. 6.
Ephes. 2.

Dauid hee felt now the heauie weight of Gods anger which pressed him

Note.

him downe exceedingly, and brake his heart : yet withall, hee felt the mercie of God, which made him bolde to goe to God for pardon, so that hee could call him, my GOD. Wherein we may note the difference of Gods children from infidells that haue no faith; the child of God, although he be touched at the quicke, with the feeling of Gods displeasure, yet he can by faith goe to his father, and make his moane vnto him : But a wicked man that hath no faith in Christ, hee conceiueth nothing but GODS anger and iudgement, and therefore flies from him, and cannot giue one rap at Gods mercie seate, cannot for his life cry, My God, and my Father : but is faine to run from GOD, and so in time to dispaire as *Caine and Iudas.*

[*And my tongue shall sing of thy
righteousnesse.*]

THese wordes containe in them the reason of his request, as if he should

should say : If thou shalt, O Lord ,
pardon my sinne , and in mercie de-
liuer me from the curse and punish-
ment due to me for them, my tongue
shall be a Preacher and publishe of
thy mercie vnto others ; *And my
tongue shall sing of thy righteousness.*
By righteousness is not meant here,
the iustice of God, whereby he takes
vengeance for sinne : but by righte-
ousnesse is meant the mercifull dea-
ling of God in keeping promise with
all repentant sinners , in pardoning
and remitting their sinnes and recei-
uing them to mercy.

It is impossible for any man or wo-
man, who haue truly tasted of Gods
mercy in CHRIST for life and sal-
uation, to keepe it in as it shall not
breake forth and appeare : but he
that hath his hart affected with Gods
mercie in CHRIST, it will vntie
his tongue to speake of it, and to
praise God for it. As it is not possi-
ble to keepe fire so close, but it will
smoke and flame in time : so the fee-
ling of Gods loue can not but break

H h

out

Doctr. 7.

Gods mer-
cies must
vntie our
tongues
to praise
him.

Luke 22.

I. Chro. 19

Acts 11. 18

I. The. 2. 19

out and appeare to the good of others.

Luke 17.

Wel, by the rule of this doctrine, wee may see that very few haue their hearts affected with the mercie of God in Christ, because they seldome or neuer take occasion to speak of it, and to prayse God for it. The poore Leaper finding himselfe to be cleansed, came to praise God for it, and *Naaman* would giue *Elisha* a reward; but our hearts haue no comfort in it, therefore we open not our hearts to praise God.

[*And my tongue*]

MArke how *Dauid* speakes, that as in heart he will blesse God, so in words hee will praise him.

Doctr. 2

Of all the partes of mans bodie, the tongue serueth to honour God, and to praise him : that serueth to vnfolde the truth of God, to blesse him, to praise him, and to instruct others.

James 3.

Well,

Well, seeing that God hath of all members of the bodie ordayned the tongue to be that member whereby we shall honour and praise him; let vs governe our tongue so, as it may serue to open his will, to praise and blesse him, to speake of his wondrous woorkes; let vs vse it well in prayer, in speaking of Gods mercie and iudgement, to instruct others: and in any case let vs set a watch before our mouthes, that we sinne not in speeches; *If any man sinne not in his tongue, he is a perfect man.*

Vse 1.

James 3.

[*Of thy righteousness.*]

HE calles Gods faithfulness and truth in keeping promise to repentant sinners; *His righteousness*: wherein note a wonderfull comfort to all repentant sinners, that God auoucheth he should be vniust, and vnrighteous, if hee should not giue them mercie and pardon when they repent: seeing hee hath tied himselfe

Doctr. 8.
Gods righteousness
what.

Note.

by his promise : so as if he should not shew them mercy , he should be vn-
iust , and deny himselfe , and be no
God.

Vse.

Well then, let this prouoke euerie
man to repent, and turne to God: for
if thou doest bewaile thy sinnes, and
begge pardon, thou maiest challenge
it at Gods hands , vrge him with his
promise, and hee can no more denie
thee mercy, then hee can deny him-
selfe: for he should not be iust in his
promise, if he should not pardon re-
pentant sinners. And this me thinks
should be a wonderfull inducement
to moue all sinners to repent, seeing
the Lord is true of his word, and can
not deny thee mercie, vnlesse hee
should deny himselfe, and so be vn-
iust, which is impossible: for hee is
true of his word.

VERSE. 15.

15. *Open thou my Lippes, O Lord,
and my Mouth shall shew forth
thy praise.*

Dauid

D*avid* hauing sundrie times prayed, and preferred many requests to God for grace and mercie for pardon of his sins; in the 13. 14. verses he vseth a reason, drawne from his thankfulness, which he will shew vnto God, in laboring to set forth his glory, in beeing a faithfull and zealous Preacher of Gods mercie vnto others, to draw them to God.

But heere in this 15. verse, *David* finding and feeling his mouth, as it were, stopped, and his lippes tied vp by reason of his sins, & the feeling of Gods anger, intreateth him to open his lips againe, and to giue him matter of praise and thanksgiuing.

[*Open thou my lippes.*]

A Sif hee should say, O Lord, I confesse that my sinnes, and the great grieve I haue conceiued for
Sence of the words
H h 3 them

them, by the sence and feeling of thy displeasure, hath stopped my mouth, so as I am not able to preach thy mercie, and to praise thee as I desire. Now then I beseech thee Lord, to take from me that sorrow and extremity of grief, pardoning my sins, and receiuing me into fauour, that I may haue matter ministred vnto mee to praise thy name for the pardon of my sins, deliuer me from thy wrath, and eternall damnation.

Doctr. 1
Sin takes away the vse of the tong, that man cannot speake as hee should.

So long as the conscience doth accuse for sin, and men are not assured of Gods loue in Christ, poore soules, they can not so much as once open their mouthes, and moue their tongues and lippes to praise God with any sound comfort. For how can a condemned man doe this, that can find nothing but hell in his conscience, and trouble of minde? No, the sin, and griefe for sin, and feare of Gods wrath, will stoppe the mouth. Let any man take triall of his owne heart, and hee shall finde this true by his owne experience, that the guiltinesse

nesse of sin, and accusation of conscience for feare of Gods anger, will stoppe a mans mouth, so as hee shall not bee able to open his mouth with comfort to praise God.

Yea, though a man bee elected, called, sanctified the deare childe of God, a sound Christian, yet when he shal fall into sinne, adultery, murder, &c. when the poore conscience is now vpon the racke, he shall feelee a hell for the present, he shall find his mouth stopped; so as where he could before praise God thankesfully, and comfortably, and call on his name: yea, hee would be a meanes to stirre on others, yet after the committing of sinne, and accusing of conscience, he shall find his lippes tied vp, and his mouth stopped for the present time: no power, nor will, to praise God: No, but this will sound often and lowd in thy eares; *What hast thou to do to declare my ordinance, and to take my Name into thy mouth?* So that a poore sinner in distresse, and feeling the conscience to accuse for some

Psalm 50.

Hh 4

fin,

finne, and fearing Gods displeasure, shall feare euen to name and mention the name of God.

Use. 1.

Seeing this is the wofull and bitter fruit of sinne, against knowledge and conscience, euen to stoppe our mouthes, and to tie vp our tongues, so as we shall not be able once to open our lips to praise God with comfort. How should this make vs exceeding afraid of sin, to commit it, to be afraid of offending God, & wounding our consciences; so as we shall not dare to name the name of God. Wee see they which be neare to the King, or great persons, if they know any thing that doth offend them, so as they shall not indure in their presence, they shall be carefull to shun and auoyd it. Well, sinne is of that nature, that it will make vs afraide once to name the name of God, and ashamed to come before him, and quake to call vpon him.

Use. 2.

If thou canst now call vpon God with comfort, and praise him cheerefully with peace of Conscience: Oh make

make much of it, and take heed of sinne and disobedience, for that will be a meanes to stop the mouth of thy conscience, and make thee that thou shalt not bee able to open thy lips to praise the Lord.

Wee see heere, that all the praises that wicked men offer vnto God, *Vse 3.* they bee but as desperate songs of a condemned man: as if one arraigned and condemned of treason, should sing and make himselfe merry when he is at deaths dore, it is but mad mirth: *Is any man merry, let him sing Psalmes? Is any man sad let him pray?* So then, seeing wicked men liue in sin, in danger of Gods vengeance, hell, & damnation, it were better for them to weepe and wring their hands, as *Howle and weepe yee rich men.* So if wicked men knew all, and saw Gods vengeance hanging ouer them, hell fire gaping for them, and the deuill leading them blind-fold to the place of perdition: they would change all their mirth into lamentation and mourning: for so long as thou liuest in

James 4.

James 4.9.

in sinne, without assurance of Gods mercy in CHRIST, alas thou hast no power to open thy lips, or to moue thy tongue to praise God.

Doctr. 2.
No ability
in man to
performe
any good.

If *Dauid* could not of himselfe open his lips to praise God, but the Lord must vnlocke them by the key of the Spirit, and put his finger into his mouth, and say, *Ephata*. Hence we learne that it is not in the power of man to keep the Law of God, to merite heauen and saluation by his owne goodnesse and merites: for if a man haue not this power, so much as to open his lips, how much lesse to performe the whole Law, and so to merite heauen and saluation? No, a man cannot of himselfe thinke a good thought, but the Lord must worke both will and deed.

Use 1.

It serues to pull downe the pride of mans heart: for by nature we are giuen to think well of our selues, to admire our owne goodnesse and worthinesse, & ourowne gifts, as though we could do great matters; and yet (alas) fooles that wee be, we are not able

able to open our lips, but by the help of God: but if God haue giuen thee any gift or power to doe or speake well, bee not proud of it: *What hast thou that thou hast not receined?* Oh then why art thou proud of it? Well, let vs acknowledge whence wee receiue all, and giue GOD the glory.

It condemnes the erroneous doctrine of the Papists, who so much iustifie mans free-will and goodnes, that he being but helped by grace a little, is able to keep the Law, yea to merit saluation and life eternall: But if thou canst not by thy own power, so much as moue thy lips, or open thy mouth, how can they with all their goodnesse, keep the Law, and so merit saluation?

Seeing the motion of the lips, and so of the whole body, is of God, and no man can speak a word but by the power of GOD, not say, *Christ is the Lord*, but by the power of the Holy Ghost; *Yea in him wee liue, moue, and haue our being*. Oh then how should wee bee most carefull to speake and do,

Use 2.

Use 3.

Acts 27.
1. Reg. 13. 4

do, so as God haue glory for vlesse the Lord giue thee power, thou canst not moue thy finger, nor thy tongue, nor once open thy lips, if the Lord deny thee this fauour, and with-hold his power, as in that wicked *Ieroboam* when hee would haue slaine the Prophet of God for crying against his sinnes, the Lord smote his hand so as it withered, and hee could not pull it in againe. Well, let vs all take heed how wee speake, and abuse our tongues, least the Lord in iustice make them cleaue to the roose of our mouthes for the same.

2
Part of the
verse.

Doctr. 1.
Thankes-
giuing a
necessary
duty.

The second part of the verse contains a solemne protestation of *Dauid*, that if the Lord shall thus shew him mercy in pardoning his sin, and receiuing him into fauour againe, that then he will be most willing and ready to praise God, and to publish his mercy and goodnesse, whereby the Lord shall reape much glory.

Heere wee see, what is that God requires at our hand for all the mercies hee bestowes vpon vs; namely, praise

praise and thankes-giuing, that wee should speake of Gods mercies, seek to honour him and to bee thankesfull for his blessings, this *Dauid* shewes more plainly: *What shall I giue vnto the Lord for all his benefits? I will take the cup of saluation, and call vpon the name of the Lord.* Where hee shewes that all that God lookes for at our hands is Praise and Thankes-giuing: so the Lord himselfe hauing rehearsed his great blessings vnto his people, saith thus: *O Israel, what doth the Lord thy God require of thee, but to feare him, and to loue him, and to walke in his waies?* Where he shews wherein stands our true thankesfulnesse; namely, not onely in word to acknowledge his mercy, but in life to feare him, loue him, call vpon him, trust in him, and keepe his commandements.

Seeing this is all the Lord requires for his great and continuall blessings and mercies, for soule and body, namely thankesfulnesse, acknowledging his loue and mercy, and praising him for the same, let vs labour with
our

Ps. 116. 13.
Deu. 10. 12

Use 1.

Pf. 103. 1. 2

Pfal. 33. 1.

our owne hearts to giue the Lord praise, to acknowledge his mercy and goodnesse bestowed vpon vs, *It is a comely thing to bee thankfull.*

And that we may the better be stirred vp to performe this worthy duty of praising God; let vs consider both the greatnesse and continuance of Gods blessings bestowed vpon vs, as *Dauid did, Forget not al his benefits who gaue thee the pardon of thy sins, &c.* so let vs bethinke our selues of Gods loue & mercy to vs: First, in electing vs to be the sons of God, in deliue- ring vs from hell and damnation, in redeeming vs by the death & bloud- shedding of his owne Son, in preser- uing vs from so many dangers, in fee- ding vs and cloathing vs, and all the rest of his blessings for this life, and that which is to come, Oh! if we could thus bethinke our selues of the num- ber, greatnesse and continuance of Gods mercies, how could wee be so vnkind to forget or to be vnthankful for his blessings; we see if a friend do vs a pleasure, though it bee but a meales

meales meat, we will be thankfull for it, speake of it; but if hee shall bee a meanes to saue our life, from sword, fire, water, or the like, oh then we wil go on our hands and knees to do him good: Well, God is our best Friend, and wee are most beholden to him, yea more then to all the world; and therfore let vs labour with our owne hearts to be thankfull: and because many can skill to giue God thanks in words and with their lips, let vs know it is not enough in wordes to blesse God, and say thanks bee to God, but wee must labour in life to shew our thankfulness, when as we labor to honor God, when as we seek to do his will and to serue him, and are loath to offend so mercifull and bountifull a God: for if a man shall make shew in words that hee is thankfull, and yet liue in sinne, there is no thankfull heart in him. And that we may the better be stirred vp to do this, let vs know there is no better way to moue the Lord to continue his loue & mercy vnto vs, then when

we

we do freely acknowledge his mercy, and are thankful for it; as we see if we giue a small thing to a poore body if they be thankefull to speake of it, and to confesse it, it will prouoke vs to do them greater fauours, and say alas, he is thankfull, it is well bestowed on him, he is worthy of a better turne: so as to bee thankfull for one good turne, it is to craue another, and therefore let vs remember this duety: it is comely, it is all the Lord requires, and it is the way to procure a new mercy at Gods hands.

Vse 2.

Let vs take heede of that foule fault of vnthankfulnesse when as men can be content to deuour Gods mercies from day to day, and neuer giue him any thanks; like the Sow vnder the tree eates the acornes, and neuer looks whence they come: so many wicked men deuoure the mercies of God and neuer open their mowthes, like the nine Leapers, whereof not one returned backe to praise God.

Luke 17.

The

The causes of vnthankfulnesse, first, men consider not the greatnes, number and continuance of Gods mercies; and therfore they thinke themselves more beholden to a naturall man for a meales meate then to God for all his mercies.

Causes of vnthanknesse.

1

Secondly, forgetfulnesse of his mercies, when men let them passe away and neuer bee affected with them.

2

Psal. 103. 2.

Thirdly, the hardnesse of mans heart, which is not touched nor effected with the great blessings of God.

3

Well, let vs beware of this sinne, which is so odious that the heathen men would rather be accused of any sinne, then this sinne of vnthankfulnesse.

Secondly by vnthankfulnesse wee deprive our selues of many other mercies: for as thankfulnesse for an old is the beginning of a new; so vnthankfulnesse for an old fauour is the next way to deprive vs of a new.

VERSE. 16.

16 *For thou desirest no sacrifice
else would I giue it thee, &c.*



DAVID hauing professed that it was his earnest desire to honour GOD, to praise him and seeke his glory: confesseth that hee hath no other meanes but to speake of his mercy, and to be willing to set forth the same: to become a Preacher of his righteousness and goodnes; and he confesseth to his comfort that the Lord is more delighted with this then with all those externall ceremonies and sacrifices which the people of the Iewes did offer, & thought by them to please God and to appease his anger, and to procure pardon of their sinnes thereby.

So that the maine scope of these two verses is this, to shew that *Dauid* though hee had nothing in the world

world to requite the Lords mercy vnto him; yet he perswaded himselfe vpon his true repentance the Lord will accept of his earnest desire to honour him and to set forth his praise.

In this 16. verse hee shewes what are those sacrifices which the Lord cares not for, and desireth not, outward sacrifices alone, which men offer without faith and repentance, and whereby they thinke to appease his anger, and merit pardon of their finnes by the same.

In the 17. verse hee shewes what are the best sacrifices that wee can offer vnto God, which hee will accept of for CHRISTs sake, and wherewith hee is well pleased: *A broken and contrite heart*, truly wounded and humbled for sinne, and which doth by faith embrace IESVS CHRIST: Who alone is the propitiatory sacrifice to appease his fathers anger, and to worke our attonement and reconciliation with GOD.

[*Thou desirest no sacrifice.*]

Sacrifices
of the
Iewes of
two sorts.

THe Sacrifices of the Iewes were of two sorts, some propitiatory to procure fauour at Gods hands for the pardon of sinne; some gratulatory, which were onely for thankes-giuing for blessings received; now of these *Dauid* speakes especially heere: and of Sacrifices for thankes-giuing there were two sorts, some were called sacrifices, as the first word signifies, where some beast was slaine and offered in sacrifice to God.

Againe, some were called burnt-offerings which were all consumed and turned into ashes, and they were called so because the smoke of them ascended vp to heauen, and both of them were figures of Christ *Iesvs*, who should be slaine and burned, as it were, in the fire of Gods anger for our sinnes.

Quest. But how can the Lord be said

said not to desire burnt offerings and sacrifices seeing hee commanded them in his Law.

Ref. We may not thinke the Prophet speakes heere simply, that the Lord cares not for Sacrifices, for as yet the Ceremonies of the Law were in force and the greatest part of Gods worship stood in Sacrifices; and *David* himselve, and *Salomon* were diligent, and not sparing, in performing this duty.

But wee must know *David* speaks heere first that the Lord careth not for sacrifices as they were done of the common people of the Iewes: because that whereas the LORD did ordaine them as helps to leade them to CHRIST, that they might deny themselues and see they were worthy to die when the beast was slaine, so they might seeke to be saued by the euerlasting sacrifice of CHRIST alone: But they began to imagine that by their very offering of beastes in sacrifice God was pleased neuer looking to CHRIST

IESVS, whereof they were but types and figures.

Ier. 7.

Secondly, because the people of the Iewes did offer them without faith and repentance, with impenitent hearts; and thought so long as they offered sacrifice, though they liued in sinne, it skilled not.

Thirdly, the Lord delights not, nor is not so well pleased with this outward sacrifice as with a broken and contrite heart, when that is humbled and mournes for sinne, beleeueth in Christ Iesus, and is careful to honour God by an holy life.

Doctr. I.

A mans person must first be approued before his sacrifice be accepted.

Ier. 24. 20.

Esa. 29. 13

Mat. 15.

Seeing *Dauid* affirmeth that God cares not for the outward sacrifice when the inward is wanting. Wee learne that though a man should performe all the outward seruice and worship of God, and that in neuer so glorious a manner, yet if the heart bee not affected and purified all is in vaine, the Lord cares not for it: as to Preach the word, to heare it, to receiue the Sacrament, &c. if there be not a broken heart for sinne, a repentant

pentant heart, a sanctified heart, all is but vaine. The Scribes and Pharisees seemed maruelous precise, in outward shew, very zealous and forward; yet their hearts were puffed vp with pride, selfe-loue, malice, couetousnesse, &c. And therefore Christ saith; *Unlesse your righteousness exceede the righteousness of the Scribes and Pharises yee cannot enter into the Kingdome of heauen.* *Iudas* in outward shew Preached and Prayed as well as others, yet a very deuill, a most trayterous wretch, full of hypocrisie, couetousnesse and bloody cruelty: well wee see that though men make neuer so good and faire a shew, yet if the heart be not sound all is in vaine and from the teeth outward, and God cares not for it; he esteemes as much of their Sacrifice as if they should kill a man, or sacrifice a dog, that is abomination to the Lord.

Math. 15.

Esay 66.3.

This may serue to cut the combs of al those which be proud hipocrits, and all they do is in outward appearance; alas! their Prayers, Preaching,

Ise. 1.

Prou. 29. 9. Hearing, it is but swines bloud, dogs
 Pl. 50. 16. bloud, a beautifull abomination, and
 therefore let vs neuer content our
 selues with the outward worship and
 seruice of God, but let vs labour to
 do all in truth with faith, obedience,
 repentance, humiliation and good
 conscience.

We 2.

Esay 1. 11.
 12. 13.
 Ier. 7. 8.

This condemnes all the blind deu-
 otious of ignorant and profane
 sinners, who thinke that so long as
 they offer their outward sacrifices,
 come to Church, heare the word, re-
 ceiuie the Sacrament, &c. they may
 liue in sinne and yet please God: and
 this was the very cause why the Lord
 abhor'd all the Iewes sacrifices. And
 may not the Lord euen now abhor
 our sacrifices, our comming to
 Church, Hearing, Praying, &c. see-
 ing men do content themselves with
 outward action, and come with sin-
 full hearts and affections.

Doff. 2.
 A man
 may per-
 forme a

We learne hence, that a man may
 performe duties which God hath
 comanded, and yet not please God,
 but sin most grieuously in doing of
 them:

them: to offer sacrifice, it is Gods
 owne Commandement, but when
 people shall do it in an euill manner,
 either without faith and repentance,
 or else to an euill end to merite at
 Gods hand: then it makes that which
 God commands to be a sin to them,
 not in it selfe, but in them that faile
 in the maner of doing of it: to offer
 sacrifice was the Commandement of
 God, but when the Iews thought by
 their sacrifices to appease Gods an-
 ger without the sacrifice of Christ,
 they sinned, and God abhorred them
 and cared not for them: Againe, to
 preach the word of God is his com-
 mandement; but when *Iudas* shall
 preach the word to cloake his coue-
 tousnesse and treacherous heart it
 is a sinne in *Iudas*: to giue almes it
 is a thing commanded and a sacrifice
 wherewith God is well pleased; but
 if men shall giue to merite, and to
 be seene of men the Lord careth not
 for it; so as wee see a man may doe
 things which God commands men
 to do, and yet be so farre from plea-
 sing

good duty
 and yet sin
 in the
 manner of
 doing it.

Pro. 15. 11.

sing God, that they shall sinne, and prouoke him to anger, because they doe them not in an holy manner, in faith, repentance, obedience, and zeale of Gods glory.

Use 1.

This condemns almost the whole seruice of God amongst the Papists, who do all to this end, to merit and deserue at Gods hands pardon of sin, and freedom from punishment: but this is to a wrong end, wee must doe good works, not to merit, but to honor God, to giue good example, & to make our calling sure to our selues.

Use 2.

This must admonish vs all, not only to doe that God commands, as to preach the word, heare, pray, receiue the sacrament &c. but to do it as God commands, or else he abhorres all we do, vnlesse we do them in faith, repentance, and obedience, all is in vaine.

Doctr. 3.
Popish Sa-
crifices ab-
hominable

If the Lord abhorre those sacrifices which hee commands for mans sinne, how much more those sinnefull sacrifices which haue beene inuented by man, without any warrant

rant from his word, as the Idoll of the Masse, Popish pilgrimages, perpetuall chastity, voluntary pœuertie, liuing in a cloister &c.

Wel then, let vs take heed not on-ly that we doe not abuse those sacrifices which the Lord commands by our euill doing and performing of them; but much more that we be not so bold at any time to offer vnto the Lord such sacrifices as are condemned in the word of God: to offer with strange fire, as *Nadab* and *Abihu*, and such as *Paul* calles *Wil-worship*, and *Christ* calles, *The inuentions of men*: for these the Lord abhorres.

It condemns that bloody & beastly sacrifice of the Papists, who offer in Masse *Christ* daily for the quicke and dead, an horrible abuse of *Christ Iesus*: for *Christ* hath by his owne sufficient sacrifice of his bodie and bloud on the Crosse, appeased his fathers anger for the sins of the world, and put an end to all these sacrifices: and if they offer vp *CHRIST* in the Masse for quicke and dead, then
Christis

Use. 1.

Use. 2.

Christs sacrifice was imperfect, that must be patched vp with that abhominable Idoll.

Concerning these sacrifices which were Lambs, Sheep, Goats, or Bullockes, and were all slaine & offered to God in fire, let vs marke that they were all so many figures, types, and shapes of that euerlasting sacrifice of Iesus Christ, which hee offered vpon the Crosse in his owne person.

Doctrin
Christ an
end of all
other Sa-
crifices.

Then this doth commend vnto vs that blessed and most meritorious sacrifice of Christ the lambe of God, seeing there was so many prophesies of it, euen from the beginning of the world, and so many shadowes and types of it as can not be numbered, because there neuer passed one day amongst the Iewes, from the time of the Law till Christs comming, but they offered at least morning and euening sacrifice, as shadowes of Christ Iesus, to come: and the people of God, the beleeuing Iews, and holy Fathers, and Prophets did in them beholde Iesus Christ as slaine
and

and crucified before their eyes. And as Christ saith ; *The holy Patriarkes and Prophets and famous Kings desired to see my dayes, and would be glad to see, and yet saw it not.*

Well, seeing the sacrifice of Iesus Christ is so excellent & meritorious, of endlesse worth to procure Gods fauour to vs , how should we often thinke vpon it, neuer let it depart out of our mindes ? And to this end wee should be more willing to approach and come to the Supper of the Lord , that so there , as it were, in a plaine Table and Picture , and not painted on a wooden crosse as the Papists do , we might behold Christ crucified, and his bloud shed for our sins, so often as we see the bread broken, and the wine powred out : *So often as yee doe it , doe it in remembrance of mee , to shew forth my death till I come.*

Vse.

I. Cor. II.

For the remembrance of Christs sacrifices it is a sweete comfort to all wounded and distressed soules , it is sacke and sugar to them all that truly beleeue

belecue in him ; it is an excellent means to kill sin, and to humble our hard hearts, that we should remember our sinnes were as the bloudie nailes, and the speare which put him to death : and a powerfull bridle to restraine vs from sinne, because so often as wee sinner, wee doe, as it were, pierce his heart afresh ; and as for those that care not for coming to the Sacrament, nor yet for the word, wherein Christ is liuely crucified, they shew they haue no benefit by this sacrifice of Christ.

VERSE. 17.

17. *The Sacrifices of God are a contrite spirit : a contrite and broken heart, O God, thou wilt not despise.*



Dauid hauing shewed what be those Sacrifices wherein the Lord God hath no pleasure: namely, such as men shall

shall offer with hope to merite, or without faith and repentance.

Now he shewes what is that Sacrifice wherein the Lord takes great delight, and is well pleased, and that is in one word, *A broken spirit, a heart truly wounded for sinne.*

In this verse let vs first finde out what is the broken and contrite Spirit : Secondly, the commendations of it, namely, it is called the Sacrifice of God : Thirdly, that hee doth not despise.

By a broken and contrite spirit, is meant, such an heart as is truly humbled with sight of sinne, wounded and pierced with feare of Gods anger, grieved for offending so mercifull a God and louing Father, and doth begge for mercie at his hands, as for life and death; besides the endlesse mercy of God in Christ, which breaketh the heart of a poore sinner.

So then there be two things that wound and bruisse the heart of sinners : First, the sight of sinne and know-

knowledge of our misery, by reason thereof: Secondly, the endlesse mercie of God in Christ, so as it cuts vs at the heart to remember, that wee haue offended so good and mercifull a Father.

Doctrine

Broken
hart most
rare thing
to be found

Reu. 3. 14.
Eph 4. 18.

Vse 1.

Seeing this is that broken heart, which is thus bruised with the sight of sinne, and is humbled for them; yea, hath a most lowe conceit of it selfe, as most vile and vnworthy, wee shal see that it is a most rare thing to be found; for generally men are so blinded with selfe-loue, that they see nothing, or feele nothing, to humble them, or to bruiſe their stonie hearts, but are like the Church of *Ephesus*. for this is euer a fellow of hardnesse of heart, and cause of all ignorance, of our misery: Men are like those that be sicke of the lethargie, it is a deadly disease and incurable, this hardnesse of heart, it is the common iudgement of God vpon our people, it raignes euery where.

Seeing that this broken heart is so rare and hard to be found, and the

the hard heart is so common, and so dangerous a fore-runner to hell: O let vs looke to our selues, how wee finde our hearts broken and bruised with the sense of sinne, mourne for them and bewaile them: Alas! it is wonderfull to see poore soules, how men lie in sin, see nothing, and feare nothing, nor complaine of nothing, men can complaine of the stone in the reines, and cry out for griefe; but no man complaines of the stone in the heart, they feele no such griefe, though it be deadly and dangerous: and if thou findest thy hart hardned, so as thou art not touched and troubled with the sight of sinne, of Gods vengeance, of hell and damnation, that thou canst not mourn for them, that thou fearest not GODS iudgements, and art not affected with his mercies to mourne for thy sinnes: O! know that thy state is fearefull and miserable, thou art in extreame danger to perish, and to be damned for euer.

Seeing a hard heart is so fearefull a *Vse 2.*

Kk

iudge-

Rom. 6.
psal. 40. 12

iudgement of God, and a fore-runner of hell: let vs vse all good means for the bruising of the heart, and to this end wee must labour to know the Law of God, how wee breake it daily, in thought, word, and deed, we must know the curse of God due to sinne, *That the wages of sin is death*: And because the preaching of the word, is the most excellent meanes to worke this, and is the Lords hammer to crush in peeces our stonie hearts, let vs attend that. And lastly, let vs thinke much of Gods mercie in Christ, that so his mercy, patience, long-sufferance, &c. may be a speciall meanes to bruisie our hearts that we haue sinned against him.

Vse 3.

Let vs take heed of pride of heart, to thinke too well of our selues, for this is certaine, where men and women thinke too well of themselves, there is hardnesse of hart, and where hardnes of heart is, there is pride of heart, for these two go not asunder, and the more prowd, the more hard-hearted, and the more hard-hearted, the

the more proud, and therefore if thy heart be humbled indeed, brused for sinne, there will follow a very lowe, and base estimation of our selues, to thinke more basely and meanelly of our selues, then any man can do. 1. Tim. I. 15.

The second point is the praise and commendations of this Sacrifice; namely, that the Prophet doth not onely call it the Sacrifice of GOD, that is most excellent, and such as God loues and likes: but also he calls it broken Sacrifices, in the plurall number, *The Sacrifices of God*: For it is not in vaine that he speaks in the plurall number; and the meaning is this, to shew that a heart broken and brused for sinne, is in stead of all other Sacrifices whatsoever: and let men offer what Sacrifice they will, neuer so many costly or excellent, yet if this be wanting, it is but in vaine, GOD esteemes not of it, one broken heart is more worth then a thousand Sacrifices of great price.

[*Instruct.*]

THis may admonish euerie one to take heed that wee doe not present the Lord with any other Sacrifice but this; which is in stead of all, and more worth then a thousand offered by hard-hearted sinners: for if a man offer many Sacrifices, pray much, preach much, heare much, receiue the Sacrament often, yet if the heart be not broken, humbled, and bruised; alas! all is in vaine: God esteemes of them as dogges bloud, wee can not please him without the broken and contrite spirite.

Secondly, wouldest thou offer vnto God a most precious Sacrifice that might be in stead of all the rest, and make all the rest acceptable? O! then present him with this broken hart: the poore woman that cast into the Treasurie but two mites, cast in more then all the rest, because it came from a heart truely humbled; and so if thou wouldest haue thy praising,

ing, Preaching, Hearing, &c. please
G O D, then present the Lord with a
broken heart, which is in steed of all
other sacrifices, and makes them all
acceptable, and without this all is
abominable to the Lord.

[*Thou wilt not despise.*]

THat is, thou dost loue and like,
and art well pleased with it:
with a broken heart, and contrite
spirit.

Hence we learne, that God doth
highly esteeme of, and loue that man
or woman, which is of a broken
heart, as *Iosias* whose heart melted:
when as the heart is broken with the
sight of sin, and sence of Gods anger,
and withall doth imbrace I E S V S
C H R I S T for pardon.

Heere is matter of endlesse com-
fort to poore distressed soules, whose
hearts are wounded and bruised for
sin, melt and mourne for them, feel
the burthen of them, and bewaile

K k 3

them

Doctr. 2.
God doth
highly e-
steeme of
a broken
heart.

2. Reg. 22.
19.

Luke 19.
Esay 66. 2.
Esay 57. 15

76 I.

them, thou art deere vnto God, hee loues thee and likes thee, and hath respect vnto thee, and hee will comfort thee and deliuer thee: looke on *Iofas* that godly King, on the *Publican*, and on euery child of God, how the Lord hath refreshed them.

V/c. 2.

Seeing the Lord doth not despise a broken and contrite spirit, a distressed soule and wounded conscience, he will not breake the bruised reede, nor quench the smoaking flaxe: then let no man or woman of a contrite spirit, be out of heart, as though the Lord hated them, and regarded them not; no, no, let them rather know that the Lord loues them, and likes them, that they are deere vnto him; it is a wonderfull comfort to Gods poore children, oh! they finde and feele the heavy weight of sinne, and groane vnder it, so as they thinke the Lord loues them not, but rather hates them, but it is not so, the Lord loues them, and they are most deere vnto him.

VERSE.

VERSE 18.19.

18 *Bee fauourable vnto Zyon for thy good pleasure; Build vp the wals of Ierusalem.*

19 *Then shalt thou accept the sacrifice of righteousness, euen the burnt-offering and oblation, then shall they offer calues vpon thine Altar.*



HERETO wee haue heard of the first part of this worthy Psalme: wherein *Dauid* hath put vp sundry Petitions and requests to God for the pardon of his sinnes, and turning away of Gods fearefull iudgements.

Now in these two last verses *Dauid* is mindefull of the Church and people of God; and because he had by his sinnes, not onely indangered his owne soule, but also laid open the Church and people of God to great misery, and done what lay in him

The secōd part of the Psalme, containing a prayer for the Church

to draw the curse and iudgement of GOD vpon them: therefore he doth humbly intreate the Lord to be mercifull to his Church, and not to plague and punish them, as he might haue done, for his sinnes and disobedience.

These two verses containe in them two especiall points to bee considered of vs.

First, the request which *Dauid* makes in the behalfe of the Church and people of God. *Ver. 18.*

Secondly, the reason taken from the vow and protestation which *Dauid* and the people make vnto GOD; namely, to offer vnto GOD the sacrifice of praise and thanksgiuing.

In the prayer be two requests: first he prayes for fauour and mercy to be shewed vpon the Church of GOD: secondly, that the Lord would repaire that breach which he had made by his sinnes.

[*Bee fauourable.*]

THat is, doe well, bleſſe, preſerue, and ſhew mercy, *To Zy-on*, *Zy-on* ſignifies that beautifull Temple of Ieruſalem, but heere it is taken for the Church and people of God; as if he ſhould ſay: O Lord, I do not onely intreate thee that thou wouldſt haue mercy vpon me, but I beſeech thee ſhew mercy to thy whole Church and people, be mercifull vnto them, prouide wel for them, that thy word may be Preached, and thy name called vpon, for I acknowledge ô Lord, that I haue done, as much as lay in my power to bring heauy iudgements vpon thy Church and people, if my finnes be laid vpon them, but Lord let not thy Church be puniſhed for my ſin, *O bee fauourable to Syon.*

Seeing *Dauid* in time of miſery, when the Church was in danger of Gods iudgements, betakes himſelfe to prayer, to intreate the Lord for
grace

Doctr. I.
Prayer the
chiefeſt re-
fuge in
time of
danger.

Psal. 122. 6.
 Psa. 50. 15.
 Psal. 107.
 Hester 4. 8.
 Esay 64.
 2. Chron.
 32. 20.

grace and fauour, wee learne hence
 that this is our chiefeft refuge and
 shelter in time of misery and afflicti-
 on, when the Church of GOD is
 in danger of any iudgement or ca-
 lamity, euen to betake our selues to
 humble and earnest prayer: *Pray for*
the peace of Ierusalem, they shall pros-
per that loue thee: And of the Israelites
 it is reported, that they cryed five
 times vnto the Lord in their
 distresse: so in *Egypt* they cryed and
 groaned vnto the Lord; so they fa-
 sted and prayed when *Haman* had
 got the Kings letter to put the Iewes
 to death.

The like we may see in *Nehemiah*
Neh. 1. 3. 4. when hee heard that the
 people returned from captiuitie
 were still in misery, Ierusalem tro-
 den downe, hee sate downe and
 wept, hee mourned, fasted and
 prayed before the GOD of hea-
 uen for the redresse of those euils.
 This appeareth likewise, *Psalm* one
 hundred thirty seuen, the first, se-
 cond and third verses; where the
 Prophet

Prophet layeth downe the miserablestate of the Church vnder the Babylonians, and the affliction of Church conceiued vpon that distresse: *We sate downe and wept when wee remembred Syon. If I forget thee (O Ierusalem) let my right hand forget her cunning: yea, if I prefferre not Ierusalem before my chiefe ioy.*

And in the first of *Samuel*, the fourth chapter, and the nineteenth verse, it is noted to the euerlasting praise of the wife of *Thineas*, that when the Philistims preuailed ouer the people of God, and one trouble came vpon her on the necke of another; as the taking of the Arke, the fall of her Father, the death of her Husband, the ouer-throw of the Hoast, &c. yet aboue all, the report of taking the Arke of the Lord, it was a wound vnto her soule, hastned her trauaile, and called her child *Icabod*, that is, *no glory*: or, *the glory is departed from israel, because the Arke of God was taken.*

Well,

Use. I

Iam. 5. 17.

Well, if the Lord should afflict vs, and should threaten to destroy vs, to remoue the Gospell, to take away his zealous and faithfull Ministers, to make the golden Belles of *Aaron* yeeld no sound, what are we to doe? Namely, this must be our refuge, we must fly vnto God by true and hearty prayer, bewaile our sins, acknowledge them'to God, ply the Lord with prayers and teares: For the prayer of a righteous Man is of endlesse force. Now if the prayer of one righteous man bee of that force and strength, how much more are the prayers of hundreds or thousands, that are gathered together in one: one cord may easily bee broken, but a three-fold cord cannot be broken: *Elias* is called the Chariot and Horse-men of Israel, because by faithfull prayers which hee made vnto GOD, hee could doe more for the defence of GODS Church, then an Armie of Souldiers.

Use. 2.

Seing the troubles of others must moue

moue pittie in our selues, then woe to them that are secure, that laugh when the Church weepeth, that liue in brauery when the Church is in Sackcloth and Ashes, that feast when the Church doth fast. This was the practise of those that liued in the time of *Esay*. *Esay 22. vers. 12. 13. 14.* In that day did the Lord of Hosts call vnto weeping and mourning, to baldnesse and grinding with Sackcloth: And behold ioy and gladnesse, slaying Oxen, and killing Sheepe, eating flesh, and drinking, for to morrow wee shall dye.

Hereunto accordeth that of the Prophet *Amos*, *Amos 6.* *Woe to them that are at ease in Syon, &c.* where we see hee pronounceth the wofull estate and condition of those who liued without any regard of the Iudgements of GOD laid vpon the Church: And surely the times wherein wee liue, doe call vpon vs to the practise of this Christian duc-tie.

But much more are they condemned

demned, that are so farre from pitying the Churches troubles, that (rather without all naturall affection, as if they were borne of Wolues, or nourished of Tygers) seeke to cut the throate of the Church, adde to their afflictions, & make their burthen heauier, euen of them that are ready to fall. This doth the Prophet speake of such, *Psa. 69. vers. 26. They persecute him whom thou hast smitten, and adde vnto the sorrow of them whom thou hast wounded.*

Doctr. 2.
Prayer for
the Church
a Christi-
an duty.

In that DAVID doth not pray for himselfe alone, but is mindefull of the whole Church and people of GOD, and therefore prayes for them, that GOD would blesse them, and defend them: Hence wee learne that it is the duty of euery Christian Man and Woman, that be true members of the Church of GOD, not onely to pray for themselves, but also to pray instantly for the Church of God, that God would bee fauourable to his people, blesse his Church and Children,

dren, seeke the wel-fare of GODS Church.

This wee may see by the example of *Abraham*, *Genes.* 18. who prayed for the Sodomites that they might be spared. This we may see in *Nehemiah*, *Nehem.* 1. 3. 4. who mourned, fasted and prayed vnto the God of Heauen, when hee saw that the Church was in misery. And this affection was in *Dauid*, when hee saith, *Psalms.* 137. *We sate downe and wept when wee remembred thee O Syon.* And when the people desired *Samuel* to pray for them, *1. Sam.* 12. 32. hee said: *God forbid that I should sinne against the Lord, and cease praying for you.* This *Paul* performed to the Romans *Rom.* 1. vers. 9. 10. *GOD is my witnesse (whom I serue in my Spirit in the Gospell of his Sonne) that without ceasing I make mention of you alwayes in my prayers.*

So that we see here it hath been the practise of the Church and people of God, to pray for the Church of God.

God, and that indeed for sundry reasons.

I

Psal. 12. 22
6.

First, it is Gods commandement that wee should pray for the Church of God, *pray for the peace of Ierusalem*, that is, for the good and flourishing estate of Gods Church and people.

2

Secondly, as it is Gods commandement, so it is for our owne good, because we shall fare the better for the common good of Gods Church, *they shall prosper that loue thee.*

3

Thirdly, we are or should be members of the Church of God, whereof Christ is the onely head. Now then, members of the same body should procure the good one of another, and therefore if it goe ill with the Church of God, it cannot goe well with vs.

Exod. 32.

Nehem. 1.

How did *Moses* plead with God sundry times for his Church and people. So *Nehemy* he fasted & prayed for the Church in misery : and for the Citty of his Fathers, *Ierusalem.*

And as it is the duty of all in generall

nerall to pray and procure the peace & prosperity of Gods Church, and people : so especially ought Kings and Magistrates, who are the gouernors and leaders of Gods people, and his Lieutenants vpon earth : Secondly Ministers are bound by especiall bond to pray for Gods Church.

For Syons sake I will not hold my peace, and for Ierusalems sake I will not rest, vntill the righteousnesse thereof breake forth as the light, and the saluation thereof as a burning lampe. I haue set watchmen vpon thy walles, O Ierusalem, which all the day, and all the night continually shall not cease : ye that are mindfull of the Lord keepe not silence. Esay 6. 21.

If this bee the duty of all men to labour to procure the wel-fare and happinesse of Gods Church and people : then most wofull is the estate of all those that hinder the true worship and seruice of God, when wicked men (like bloudy SAVL) shall breathe out threatnings and slaughter to the Church of God. Well, we Verse.

Actis 9. 1.

L 1

shall

shall reade in the Word of God, as also in the *Acts and Monuments*, wee shall euer finde the end of persecutors to bee exceeding fearefull: some stricken downe with sudden death, some dying desperatly, and despairing of Gods mercy, some run madde, and the like fearefull ends, which might admonish all persecuting Tyrants, and bloudy enemies of the Church to change their minds, and no more to persecute the poore Church and children of God, lest they be plagued in the like manner.

[*Be favourable.*]

Doctr. 3.
Liberty of
preaching
one of
Gods fa-
uours.

That is, so blesse thy poore Church that in it thy seruants the Prophets may euer preach thy holy word, that thy worship and seruice may purely be performed, and thy name called vpon; the number of the elect may be increased, and many soules saued. Hence we learne, that it is the great
fauour

fauour and mercy of God to any Church or people, when the word and Gospell of God is soundly and sincerely preached, and the Sacraments duly administred; when the people may with liberty and comfort come together to sanctifie Gods Sabaoth, to call vpon the Lord in his Sanctuary, to worship the Lord in his House.

And surely we see here what great cause we haue to blesse the name of God in this Land, how gracious the Lord hath beene vnto vs aboue all Natrons that are round about vs.

So on the contrary part it is a great and grievous iudgement of God to want faithfull Ministers, and holy seruants of God, when God shall cause the golden Bels of *Aaron* to cease, it is a token of Gods displeasure with any people, town or kingdome, then the Lord frownes vpon them, and is exceeding angry with them, & then wo to that nation, country or people when the Lord departs from them,

Amos 8.
II.
Reuel. 2.

when he shal take away their watchmen, when he shall depriue them of their faithfull Ministers, when hee shall take away his Word and Gospell. The Lord threatens this as the greatest of all iudgements: then comes in sinne, ignorance, prophanetic, impiety, idolatry, superstition, and all manner of sinne, till the Lord come with his iudgments to destroy them.

Use 1.

Seeing it is so great a token of the Lords dis-fauour, of his anger and displeasure against any Church or Kingdome, oh then let vs repent of our sins, let vs intreate the Lord not to bring this iudgement vpon vs, but rather to humble vs by any other meanes, as it pleaseth his Maiesty.

Use 2.

This condemnes a plaine dotage, and foolish dreame of ignorant persons: Oh (say some) it was neuer a good world since wee had so much preaching; but in time of Popery then all things were cheape: and so they gather by outward peace and tranquility, that God loued them,
and

and liked of them. But wee see here, howsoever many poore soules may deceiue themselues, it is a singular fauour of God to a people, when hee giues them his Gospell to bee truely preached & taught vnto them, when they may call vpon him in publicke and priuate. This is a speciall fauour of God; but where this is wanting, *Where prophesying failes, the people perish.* For where the word of God is not preached, and the people taught, there they are ignorant, blinde, and prophane, and all manner of sinne abounds; and where sinne abounds, there the curse of God must needs hang ouer the heads of that people: for where the word is not preached, and the people taught, though they abound in all prosperity, yet it is not so great a fauour as they thinke it to be; Nay, it may be a iudgement vnto them: for what are they the better to haue peace, and plenty, ease and liberty, when as they want the fauour of God? For euery blessing is not a benefite.

Prou. 29.

[According to thy good pleasure.]

These words containe the ground of his request: namely, the endlesse mercy and fauour of God in IESVS CHRIST, not any goodnesse or worthinesse of their owne, of *Dauid*, or the people; but hee builds his faith and petition of Gods meere and vnderferued mercy in Christ.

Doctr. 4.
Faith
must not
rest vpon
others
merits.

Dan. 9.

Hence wee learne, that wee must build our faith, not vpon any goodnesse, desert, or worthinesse of our owne, but vpon the alone mercy and good pleasure of GOD, *Dan. 9.* He doth confesse it is true that they dare not appeare in their owne name or worthinesse, but onely in the mercy of God in Christ: *To vs belongs shame, and confusion of face; but Lord for thy tender mercies sake heare vs?*

When as the Church of God was in great affliction, they acknowledge it the Lords mercy they were not consumed

consumed for their sins, *Because his compassions faile not*: So then let vs know that we must lay this ground of all our prayers, euen on Gods endlesse mercy in Christ, not our owne worthinesse.

Lam. 3. 22

This condemnes all such pride as the Papists are guilty of, when they doe leane so much vpon their owne merits, worthinesse and deserts, and thinke God should heare them, and helpe them for the same: yea, they make Saints and Angels Mediators, wheras we must only leane on Gods mercy in Christ for all good things

Use 1.

Seeing *Dauid* doth build his faith and prayer on Gods mercy alone, without any respect of his worthinesse, or goodnesse of the people; we learne in all our prayers to relye wholly on Gods mercy, and not to thinke that wee are worthy to bee heard for our worthinesse or deserts: No, no, let vs confesse, and say; *Not unto vs Lord, not unto vs, but unto thy name be the glory*: for we are not worthy of the least fauour.

Use 2.

Iob. 42. 6.

[*And build vp the walles of
Ierusalem.*]

The second
part of the
verse.

This is the second part of the verse, wherein he intreats the Lord not to hinder the building of his Temple for his sake; but rather euen to make vp that breach he had broken downe by his foule and bloudy finnes; as if he should say: O Lord, I haue by my finnes, done what lyes in my power to hinder thy Church, and to plucke downe the wall of thy protection: yea, to lay them open to the sword of the enemy, and to all thy iudgments, but I pray thee (Lord) that thou wouldest in mercy make vp that breach, *Build vp the walles of Ierusalem*, the Citty wherein thy Temple is built, and thy name is called vpon, the Seate of thy Werchip and Seruice.

Doth

Doth *Dauid* confesse, that by his finnes of adultery and murder, hee had done what lay in his power, euen to pull downe the walles of Gods Church, and people, to lay them open to Gods iudgements, plagues, and punishments? then hence wee learne, that the finnes of the Prince and Magistrate, and chiefe Rulers, as Kings, Queenes, &c. they do cast the whole people and Kingdome into great danger, and prouoke Gods anger against them, & open the flood-gates of Gods vengeance; for their finnes be as their persons be and a small sinne in a great Magistrate, in a Minister, in a King, it is a great spot, and foule blemish. The Egyptians were all plagued by reason of *Pharaohs* finnes. So we see that when *Achan* sinned, though no great man, yet it brought the curse of God vpon all the people. So in the daies of *Saul*, *Achab*, *Ioram*, and the like; when such Kings liued in impiety, idolatry, and persecuted Gods people, and Prophets, wee see in the word
how

Doctr. 5.
Sinnes of
the Magi-
strate pro-
uoke Gods
anger
highly.

Exod. 15.

how God did plague both them and their people.

The reason why the finnes of the King doth inwrap the people in that iudgement of God, is this, because looke how the King is, so, for the most part, are the people: if he be an Idolater, so are they; if he be a persecutor, so are they; for looke how the King is affected, so bee most of his Subiects.

Vse.

2. Sam. 24.

Esay 3. 1. 2.
3.

Seeing this is so, that the sin of the Prince and the chiefe Magistrates is so great a meanes to pull downe Gods iudgements vpon the whole people, and wraps them vp in the like iudgment as we see in *Dauid*, who for his sin of nūbring the people, 70000 were slaine. Wee learne hence that it is a great mercy of God to haue such a King as walkes with God, is carefull to honour God, and to liue in his feare; for then hee shall not onely procure a blessing vpon himselfe, but on all his People and Subiects: and the contrary is a fearefull iudgement of God vpon a land, when hee

hee giues them wicked Kings and Princes.

We learne by the example of *Dauid*, that those who haue by their sins hindred the good estate of Gods Church, and people, whether Kings, Princes, Magistrates, or Ministers, if they do truly repent, they will be as carefull to build vp the wals of Gods Church againe, to pray for it, to procure the good of it. *Saul* did persecute the Church, he sought the ruine of it, and to plucke it out the throate of poore Christians, and to sucke their bloud: but after he was wounded and humbled, he became a Preacher of the Word, and sought to build as fast as euer hee puld downe before.

Well then, hast thou heretofore, hated Gods children, persecuted them, reproched the, sought to hinder the good of Gods Church and people, and the Gospell of Christ? if thou do euer repent thou must shew it in this, louing Gods children, furthering Gods truth, vpholding Christs kingdome,

Doctr. 6.
Penitent
will seeke
to build vp
that which
before hee
had pulled
downe.

Acts 9.
2. Cor. 33.
14.

Vse.

dome, glorifying his Gospell; else thou dost neuer soundly repent. Hast thou by euile example, by a sinfull life, by negligence of holy duties, by lewd aduice and wicked counsell, drawne and allured others to sinne, and to bring GODS iudgements vpon them? if thou dost soundly repent, then thou shalt bewaile this sinne, and pray for them whom thou hast thus wronged.

Doctr. 7.

A man
cannot
pray till he
repent.

Againe, out of the whole verse marke this lesson and instruction: namely, that *Dauid*, who before durst hardly approach vnto God, and open his mouth in prayer for himselfe; yet now vpon his repentance and reconciliation with GOD, is bold to pray for others; yea to pray for the whole Church of God. Hence we learne, that as long as a poore sinner liues in sinne without pardon and true repentance, hee cannot pray for himselfe; hee cannot and dares not open his mouth to God to pray for himselfe, much lesse for others: But when hee shall truly repent, turne to God,
after

after hee is reconciled to GOD in CHRIST; then hee can come with much boldnesse, vnto God, and pray for himselfe and others too: *When thou art conuerted strengthen thy brethren;* shewing, that till he was conuerted hee could not helpe nor strengthen his brethren.

Luke 22.

Seeing before men and women be conuerted, and do repent, and bee at peace with God, it is impossible they should pray for others, or doe any good; This should first admonish all Ministers of the word of God to repent, and to be at peace with GOD; for otherwise it is impossible for them to pray for others, or to do any good thing to please GOD: And though they teach and Preach the Word, yet they sinne in it, and please not God, and cannot performe one speciall part of their office; namely, to pray for GODS people.

Use.

VERSE. 19.

19 *Then shalt thou accept the sacrifice of righteousness, euen the burnt-offering and oblation, then shall they offer calues vpon thine Altar.*



His verse contains the fruite of Gods mercy and fauour, both to *Dauid* and the people, and the fruite is double.

First, in regard of *GOD*, that he shall then accept and be well pleased with their sacrifices.

Secondly, in regard of *Dauid*, and the people, they vow and couenant with the Lord to offer praise and thanks vnto *GOD* for so great a fauour and blessing.

Then

[*Then shalt thou accept the sacrifice.*]

AS if hee should say; O Lord, when thou shalt thus bee favourable to thy poore Church, and pardon my finnes, and make vp that breach which is broken by my filthy finnes, then shall thy mercy bee seene, in that thou shalt accept our sacrifices, and such duties of thy seruice and worship, as wee shall performe vnto thee.

The doctrine is this, when a people or kingdome do repent, & turne to God for mercy, amend their liues, so as God is reconciled vnto them, then hee doth accept of their sacrifices, oblations, prayers, &c. being done in faith and repentance; but so long as they liue in sinne without repentance, the Lord being not reconciled vnto them hee esteemes not of that they do.

Seeing the Lord doth then accept

Doctrine.

Use.

cept of a people, when they repent and bee reconciled to God, amend their sinnesfull liues : let vs learne from this doctrine, that if we desire to haue the Gospell continued, our peace prolonged, and the seruice and worship of God to bee established; there is no other way but this, to seek to God by repentance, to get our sins pardoned, and to bee at peace with God.

Oh then repent and amend; for if you will not repent, nor amend your works and waies, the LORD our GOD will not accept of vs nor regard vs, *Jeremy* the seuenth chapter : yea hee will remoue our Candl: stick from vs, *Reuelation* the second chapter : that our golden daies shall haue an end, and our mirth shall bee turned into mourning, and our light into darke-nesse.

The

[*The Sacrifice of righteousness.*]

THat is, such sacrifices as are done by the prescript rule of thy Word, such as GOD requires, and in that right and lawfull manner which hee prescribes in his Word.

Hence wee see, what be those Sacrifices which the Lord accepteth of, in his worship and service: namely, the *Sacrifice of righteousness*; that is, lawfull Sacrifices, allowed and warranted by the word of God, and such as being lawfull are performed in a right and holy manner according to the prescript rule of GODS Word; but as for Sacrifices which are not warranted by the word of GOD, nor done in a lawfull and a holy manner, according to the prescript rule of GODS Word, the LORD cares not for them.

Now it may be asked, how *David* can say the Lord accepts sacrifice seeing in the former verse he said GOD

M m

desired

Doctr. I.
What be those Sacrifices that God doth accept of.

desired no sacrifice: Now hee heere affirmeth that the Lord shall accept the sacrifice of righteousness.

I answered, that such sacrifices as are offered with opinion of merite, as the Iewes did, who thought by offering a beast that God was appeased, and so they might be bold to live in sinne, and such as they offered without faith and repentance the LORD esteemed not of them.

But heere he saith that GOD will accept, and like well of such as are offered in a holy manner, according to the rule of GODS word; that is, when sacrifices commanded by God are offered in a holy manner, in faith, repentance and obedience, and not to merite any thing, but as exercises of faith and repentance, and types of CHRIST IESVS, to leade them vnto him, and as testimonies of their thankfulness to GOD, and so far forth as they serued for the furtherance of GODS glory and edification of his Church.

Note.

The doctrine then is cleere, that it
is

is not left to man to ordain & appoint the seruice and worship of G O D, to put in what he will, and to put out at his pleasure; but if wee will haue our sacrifices and worship of G O D acceptable, and truely to please G O D: we must giue the Lord leaue to command and prescribe what hee thinketh good; and we must not dare to adde any thing of our owne, nor to take away his worship and seruice, Deut. 12. 8. 32. We are forbidden to adde or take away any thing from his Lawes in which he prescribes the rules of his worship. Deut. 32. 17. When the Iewes worship God after their owne fantasie the Lord saith they worship not G O D but deuils: and the Lord holds it a vaine thing to teach his worship and feare by the precepts of men: So then all such sacrifices of righteousness be the worship of God, which be warranted by his word: and nothing may go vnder the name of his seruice and worship, but that hee prescribes in his word.

Mat. 15. 9.

This condemnes the greatest part of the worship of GOD amongst the Papists, their seuen Sacraments, their worshiping of Images, their praying to Saints, their abominable Masse, their voluntary pouerty, and perpetuall chastity: For which they can shew no word of warrant in all the Scriptures, and therefore it is no right sacrifice, and therefore to bee abhorred.

Vse 2.

This meetes with the common Christians, all men though neuer so vile will confesse God must be worshipped: but when it is asked what is the sacrifice that GOD likes of, then they offer what they list themselues; some thinke they serue GOD well with their good meanings, some by their good dealings, and ciuill honest life; so long as they doe no harme, nor say none, they thinke they serue God as well as the best: some thinke if they babble and mumble ouer the ten Commandements, and the Creede for prayers they serue God highly: but poore soules is this
all

all you do in Gods seruice? is heere
all the Sacrifice you offer him? it is a
cold and a slender Sacrifice.

*[Then shall they offer yong Bullockes
vpon the Altar.]*

IN this part of the verse is shewed
what is the fruite of Gods mercy
in *Dauid* and the people, namely this
that they will promise and couenant
with God for this their deliuerance
to offer vnto God praise and thank-
giuing.

Hence we learne that it is our duty
to bind our selues by solemne couen-
nant and promise to God, that so hee
do deliuer vs from misery, trouble,
affliction, iudgement, punishments,
and from vnreasonable men: that
then we will offer him praise and
thankes-giuing, call vpon him, serue
and worship him all our daies: *Iacob*
vowed that if the Lord would bee
with him in his iourney to keep him
and defend him in it, he would then

Doctr. 2.
Solemne
vowes a
Christian
duety.

Gen. 28. 20.
2. Chro. 33
Psal. 116.
Iudg. 11.

build a house to GOD and worship him there. *Iosias* made a couenant vnto the LORD and all the people with him to serue the LORD, who did deliuer him frō the curse of the Law. *Dauid* did often vse this to binde himselfe by couenant to serue the LORD: *Psal.* 116. He paid his vowes he made to God: So *Ieptha* *Iudg.* 11. vowed vnto the LORD that he would offer sacrifice vnto the LORD who gaue him victory, and though the matter of his vow was vnlawfull, yet his vow to honour GOD was the fruite of faith.

Use.

Well then, let vs make our vse of this doctrine; and seeing it is not onely lawfull, but our duety, euen to make solemne couenants vnto GOD, that if hee shall bee fauourable vnto *Syon*, and build vp the walles of *Ierusalem*; that if hee shall deliuer vs from any misery, iudgement, or affliction whatsoeuer, that then we will bee carefull to honour GOD, to bee thankfull to his Maiestie: let vs then make this couenant

couenant with the Lord our God, let vs vow obedience and newnesse of life, and let vs say with *Dauid*, *I haue sworne, and am stedfastly purposed to keepe thy righteous iudgements.* So let vs euen take a solemne vow of our owne soules, that by the grace of God wee will haue more care to praise God, to honour him, to serue him, to call vpon him; and accordingly let vs be mindfull to performe the same: for the Lord will require all the Vowes wee make vnto him.

This may stirre vs vp to remember what a solemne vow & promise we haue made in Baptisme; To forsake the Diuell and all his workes, the vaine pompe and glory of the world; that we will forsake the Diuill, sin, and Sathan, so as we will not bee led nor ruled by them: yea, that wee will manfully fight vnder the banner of Christ Iesus, become his faithfull Souldiers and seruants vnto our liues end.

This is the Couenant which wee

M m 4

haue

Psalm. 119
126.

haue made euery one of vs in our Baptisme and entrance into the Church of GOD before the presence of GOD and his Angels, before the Congregation and Church of GOD; but (alas) wee breake it daily, and haue no care nor conscience to keepe it: Well let vs know the Lord will one day require our Couenants and Vowes made vnto him: Hee lookes wee should as well keepe them as make them: Well then, wouldst thou be loath to breake thy Vow, Couenant, or Promise, made to an honest man, especially being in thine owne power to keepe it, and such a promise as the keeping whereof may procure thee much peace, liberty, and happinesse? I know you would: Oh then let vs bee as carefull to keepe promise with GOD, to renounce the world, the deuill, and our owne sinnefull lusts, so shall wee bring much honour to Almighty GOD, and euerlasting good to our owne soules.

And

And last of all, we learne hence, that as it is the duty of euery Christian man and woman to pray publicke and priuate for the safety and good estate of the Church; So likewise it is our duty publicly to render thanks vnto God for deliuerance bestowed vpon the same: we may not be like the nine Leapers, who haue wide mouthes to begge, but no heart nor mouth to giue thanks for benefits receiued. It hath euer been the care, and religious custome of Gods Church and people, after great and notable deliuerances from apparant and common Iudgements, to render hearty and earnest thanks vnto God in solemne & publicke manner. *Gen. 8.* When *Noah* and his sons and family were newly deliuered from perishing in the floud, he did the first thing build an Altar, offer sacrifice, & call on the name of the Lord: so *Moses* and the children of *Israel* after their deliuerance out of *Egypt*, when they were safe, and their enemies drowned, do deuoutly
and

Doctr. 3.
Publicke
thankes gi-
uing after
deliueran-
ces requi-
red.

Exod. 15.

and publickly sing praise and thanks vnto the Lord. *Deborah* and *Barake* doe the like, *Iudg.* 5. And the Iewes being deliuered from *Hamans* treason, *Hest.* 10. they reioyce and keepe a solemne day to sing praise vnto God.

Vse.

Well, let vs apply this doctrine to our selues, wee are by Gods blessing the true Church and people of God, professing the Gospell of Iesus Christ truly, hating all superstition and Idolatry, and for this cause cannot want many enemies. The Papists the most subtil, cruell and malicious enemies of Gods Church, haue often set vpon vs, assaulted vs, sought to haue inuaded our King and Countrey, as 88. By sundry treasons to kill our late Queene of famous and blessed memory: and to destroy our gracious King, Queene, and all his posterity. But amongst the rest, and aboue all the rest, none comparable to that last treason, which was most close and cunningly wrought, a long time in contriuing, most bloody and

and diuellish, most barbarous and sa-
uadge, threatning and seeking to de-
stroy and root out King, Councell
spirituall and temporall Magistrates,
aiming at the vtter subversion of our
English Nation, both Church and
Common-wealth.

And surely if we consider well of it
I doe not see in all the Bible, the like
deliuerance so wonderfull and ad-
mirable.

1. Beeing so long a time in hat-
ching and contriuing, with such se-
cretie and concealement.

2. Being vnder the ground, in hell
as it were, in a place vnder the earth,
desiring darknesse more then light,
because the deed was euill.

3. Being brought so neere the ex-
ecution of it, and neuer knowne nor
suspected before.

4. Being disclosed so strangely, e-
uen by one of the Traytors them-
selues, one of the chiefe Actors in
the Tragedy.

5. Being so generall, so fearefull
and monstrous, that it should not
haue

haue beene to the destruction of one or two, but of the chiefe of the whole land, King, Queene, Prince, Nobles, Iudges, Bishops; in a word, the flower of the whole kingdome, the want of any one whereof, were a blemish to a state, and would bring a ruine to a kingdome.

Now do as *Ahasuerus* did, *Hest.* 6. 1. Cause the Records to bee read, and Chronicles to be searched, Antient and Moderne, Diuine or Prophane, amongst the Turkes or Paimims: yea, if Hell keepe any Records, search there, and see if yee can patterne this conspiracie, or match this danger.

But there is no counsell against the Lord: Mans wisdomme is foolishnesse vnto him, his greatest strength but weaknesse, his life but a breath, and his honour but a blast.

So then we see we haue as great cause to render thanks vnto the Lord as any people or Nation vnder Heauen. That 5 day of *November* is a day to be remembred, and neuer to bee forgotten,

forgotten, a glad and ioyfull day; and we ought euery one in publicke and private, to stirre vp our hearts in thanksgiving vnto the Lord: for it was the Lords doing, and it is meruailous in our eyes: It is the day which the Lord made for the glory of his name, let vs reioyce and bee glad in it.

Now it is not enough to keepe that day as an idle Holy-day, to rest from labour and worke, to ring Bells and make Bon-fires, to giue our selues to eating, drinking, and swilling, to sports and pastime: for this is no honour vnto God.

But first our thankfulness must appeare in a most reuerent & thankful commemoration and remembrance of this so great and wonderfull a deliuerance: we must call it to minde, thinke of the greatnesse of it, we must speake of it to our children and posterity, and call vpon them to be thankfull: for the child that is yet vnborne, is bound to blesse God for it, *Exod. 12. 6.*

Secondly,

2

Secondly, wee must sing Psalmes of praise and thankes-giuing vnto God in token of thankfulnessse, and that publickly in the Church and Congregation of Gods people.

3

Thirdly, we must come together into Gods house, to heare his word, and to call vpon his name, and that is a speciall part of our vnfeined thankfulnessse.

4

Fourthly, wee must testifie our thankfulnessse in most hearty and dutiful obedience, which is the greatest and the best sacrifice, 1. *Sam.* 15. and if this be wanting, all we doe is nothing worth, *Esay* 29. 13. So that for our generall deliuerance, there shold be a generall thankesgiuing in a generall reformation of Church and Common-wealth, of our hearts and sinful liues: otherwise indeed we are vorthankfull, if still we liue in sin and rebellion. Then (notwithstanding our keeping a day, ringing of Belles, sport and play) if there follow no reformation of our liues, we may iustly feare a more dreadfull iudgement, if

if not vtter ruine and desolation to follow. Now (alas) where is this vse of Gods mercy, & our deliuerance, where doe the people reforme their liues, reforme their wayes, grow more religious, conscionable and carefull to heare, reade, pray in their families : it is but a wonder of nine dayes, men make little or no vse of it, but to talke of it, and speake of it.

And lastly, our thankfulnessse should beget in vs an earnest hatred of Popery and superstition, so vile, false, mischieuous, bloudy and cursed Religion : to abhorre it, to haue nothing to do with it, but to abandon

all the Reliques of it:

which that all estates and

degrees of Men may

do, the *Lord* grant

for his mercies

sake. *A-*

men.

FINIS.